

THE PILGRIM

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

LIKE A RIVER, GLORIOUS

Like a river, glorious
Is God's perfect peace,
Over all victorious
In its bright increase;
Perfect, yet it floweth
Fuller every day;
Perfect, yet it groweth
Deeper all the way.

Hidden in the hollow
Of His blessed hand,
Never foe can follow,
Never traitor stand;
Not a surge of worry,
Not a shade of care,
Not a blast of hurry,
Touch the spirit there.

Every joy or trial
Falleth from above,
Traced upon our dial
By the Sun of Love.
We may trust Him fully,
All for us to do;
They who trust Him wholly
Find Him wholly true.

Stayed upon Jehovah,
Hearts are fully blest;
Finding as He promised,
Perfect peace and rest.

—Frances R. Havergal

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CHANGE

Walking out in the brush this morning, I came upon a bright pink plastic ribbon tied to the fence. I looked around and, sure enough, there was a stake driven into the ground with a number written on it. Evidently the neighbor was having our back line fence surveyed. Thinking on this I realized it could mean a change in the neighborhood. Perhaps the adjoining property would be sold for subdivision or some other development. Land development is just one of the changes taking place around us. 1981 may bring many more.

Scientists tell us the world is constantly changing. We can see some of these changes in the form of surface erosion, plant growth, and shifting of the earth's crust resulting in earthquakes and volcanos, and also the changes brought by floods, glaciers, and violent storms. Come to think of it, nearly everything is changing. We are changing. Our children are growing, and with that, their needs are changing. Even the church is changing in a sense. New members come on as older ones pass away, or some, for various reasons, drop out or move on.

Only God and His realm are reliable and constant. He says in Malachi 3:6, "For I am the Lord, I change not. . ." Hebrews 13:8, "Jesus Christ the same yesterday, and to day, and for ever." James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Psalm 119:89, "For ever, O Lord, thy word is settled in heaven." Jesus said in Matthew 24:35, "Heaven and earth shall pass away, but my words shall not pass away." So we see by the word of God that neither God the Father nor His Son Jesus Christ nor His word will change in 1981 or ever. This is an incomparable comfort to the believer as he sees around him a changing

world.

Some changes we are sad to see. It seems that wickedness is increasing or perhaps just coming out into the open more. A recent instance of arson, in which a restaurant owned by Jewish people was burned inside and some threats written on the walls, was the first open example of anti-Semitism in our county. Merchants can tell of the changes in the need for home security and protection against theft and the resulting increase in sales of locks, burglar alarms, outdoor lighting and other security equipment. The state parks, once known for their freedom from vandals and thieves, now post signs warning campers to keep valuable items in safe places. This list could go on.

Other changes we can rejoice to see. It makes us glad to see our young people turning to the Lord and desiring to be of more and more service in the Kingdom of God. We can rejoice in our own lives when by God's grace we see progress in our desires for holiness and closer communion with Jesus Christ and less need for the world of show, fun, and entertainment. While we are sad to see our trusted leaders and parents grow older and fail physically, it makes us glad to know that they are not changing their minds but are holding fast to Jesus Christ and seeing more and more clearly the heavenly home and joy forevermore.

We have always heard that a Christian should be willing to change when God gives him better understanding of his duty. Surely we should be fully persuaded in our beliefs and our Christian walk, but we should also be open to truth. One historian says this was one reason the Brethren at first did not write down a creed or set of rules outside the scriptures. They felt that they had been led in the past to see things more and more clearly and weren't sure that this progress had reached its final state. They wanted to remain open to new truth and not have written codes besides the Word of God that would be hard for them or their children to change if they saw the need.

Perhaps, then, these would be good thoughts to ponder as we begin a new year: Let us be open to further light on the never-changing word of God. Let us

resist any change that would place us or our children more under the influence of a crafty adversary. Let us encourage spiritual growth in our own lives and in the lives of those we may influence. Let us hold fast to the One who does not change.

Henry F. Lyte in 1847 wrote the words to "Abide With Me", evidently in the last year of his life. His second verse reads:

Swift to its close ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.

--L.C.

BALANCED

The thought of being balanced, or to understand the word and will of God in its true meaning, has pressed upon me at different times. Among men, Bible teachings have been carried from one extreme to another. We know when the Lord speaks, He means what He says, and His words are truth. It is a challenge to every believer in Christ to seek the will of God with a pure heart, to hunger and thirst after righteousness. Proverbs 2:1-6 says, "My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding. . . If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

Jesus says in Matthew 7:7,8: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." We see by Scripture teaching that those that come in faith believing and love the truth will receive of the Lord.

Why then are there so many different teachings and

understandings of the Scriptures? The answer is simple: There is a deceiver, an enemy of God, that is cut to kill and to destroy. Satan came to our fore-parents in the garden, and by adding one word to what God had said, changed the truth of God into a lie.

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Genesis 3:2-5)

God has given man choice. It is written all through the Bible. This is the way God is honored: by man serving Him willingly. Ever since the fall of man, Satan has been busy. II Corinthians 11:14,15 says: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

One day lately as I was conversing with a pastor's wife, I was shocked at a teaching their fellowship held. They believe in unconditional security (or once a person has accepted the Lord Jesus as his Saviour, he could never lose his salvation). She went on to say that if, after accepting the Lord, one sinned badly enough to be a poor witness, God could take his natural life but take the person home to heaven. We believe this to be out of balance with the word of God. All through the Old and New Testaments comes the thought of blessing if ye continue and cursing if ye turn away from following the Almighty God.

First, let's consider the blessing: God speaking of Abraham: (Genesis 18:17-19) "And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall

keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

God speaking to Isaac: (Genesis 26:3-5) "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

God speaking to Moses: (Exodus 19:4-6) "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

God speaking to David concerning Solomon: (I Chronicles 28:6-9) "And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

In the New Testament the blessing comes to those

that ". . . Believe on the Lord Jesus Christ, and thou shalt be saved. . ." (Acts 16:31) This is the key to light and life. But the devils also believe and tremble. (James 2:19) What then is meant by believing? By light of the Scriptures, to believe on the Lord is to trust and cling to Him and to wholeheartedly accept Him as Saviour and to be willing to follow His teachings. Also to believe is a present tense word. Other Scriptures of blessing: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8) "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (I John 5:11,12) Eternal life starts at the moment one truly accepts the Lord Jesus. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) John 8:51 says: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." John 10:26-28 says: "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (To be continued next issue)

—Kenneth Garber
Hughson, California

THE SOUL'S FLIGHT

Scaring on high, through starry sky,
Quickly to land, where spirits dwell;
Leaving below all pain and woe,
Bright angel band, all fears dispel.

Peacefully rest with all the blest,
Until thy Lord shall bid thee rise;
No angry foes, no tempest blows,
No fateful sword in Paradise.

—J. I. Cover

WHY THE FENCES?

The shepherd was tired, oh so bone weary from treading the grassy hillsides all day long. The sheep seemed extra restless and kept him running. But now he had found them a good grazing pasture and they were contentedly taking advantage of it. As he lazily watched them, he thought: "How nice it would be to have a fence; then I wouldn't have to watch them to keep them together and from danger--the fence would do that!" "But no," the thought suddenly struck him, "then the sheep would trust in the fence and lose their trust in me. So because of their lost faith in me, I would have to build fences everywhere! Maybe it wasn't so bad to be tired after all," he decided.

Jesus felt the same way. He came to fulfill the law (in a sense, tear down the fences). He gave us "the perfect law of liberty." (James 1:25) He gave us the Holy Spirit, the "Comforter", our Holy Shepherd, to guide us and to speak to us through His Holy Word in which we are fed. It is when men become weak (self centered) that they begin to stray away from the Shepherd and desire fences.

Let's study the Scriptures and see if we (lambs of God) need fences.

First, Christ came to set everyone free from sin. (Luke 4:18) "But I see another law in my members, warring against the law of my mind (Holy Spirit), and bringing me into captivity to the law of sin which is in my members." (Romans 7:23) God forbid that any other law should be found in us, for THE LAW OF OUR MIND is the only "law" accepted unto God.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2)

". . . GLORIOUS LIBERTY of the children of God." (Romans 8:21)

". . . FOR WHY IS MY LIBERTY JUDGED OF ANOTHER MAN'S CONSCIENCE?" ". . . Whatsoever ye do, do all to the GLORY OF GOD." (I Corinthians 10:29,31)

". . . For the letter killeth, but the spirit

giveth life." (II Corinthians 3:6)

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is LIBERTY." (II Corinthians 3:17)

Galatians 2:4 tells about false brethren "unawares", who spied out the brethren's liberty in Christ, trying to find fault and bring them under bondage. Then Paul goes on to say ". . . For by the works of the law shall no flesh be justified." (v. 16) "I DO NOT FRUSTRATE THE GRACE OF GOD: for if righteousness come by the law, then Christ is dead in vain." (v. 21) The Greek word for frustrate here is "atheteo" which means "to put aside". If we put aside the grace of God, then what happens? We degenerate into legalism, and we are actually saying that Christ died for us in vain!

The Galatian brethren had problems with legalism. In chapter 3 Paul calls them "foolish Galatians". "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh (making rules)?" Notice how Paul explains the purpose of the law: (v. 23,24) "But before faith came, we were kept under the law. . . Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith." But after we are in Christ, HE becomes our schoolmaster.

"Stand fast therefore in the LIBERTY wherewith Christ hathmade us FREE, and be not entangled again with the yoke of bondage." (Galatians 5:1)

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (v. 4)

". . . Ye have been called unto LIBERTY; only use not liberty for an occasion to the flesh, but by love serve one another." (v. 13) What he is saying here is, "Let us not abuse our freedom and think we can do anything (even sin)." The Spirit constrains (holds us together), so if we are led by the Spirit, we will not abuse our freedom and we will not use the law. (v. 18)

So, stop and think a minute: if we have this liberty, or freedom in Christ, do we need fences as long as we stay in His presence? Without fences we know it when we stray from Him, for we become lost. But He is there, looking for us. If we had fences, we just

wouldn't need Him.

Fences, or legalism, are very popular. But legalism is when one loses sight of LOVE for Christ and the brethren because of too much CONCENTRATION on the physical rules.

As we become more and more centered on the law, or rules, we can't help but become more conscious of how OTHERS are falling short of it, than we are in our OWN lacking in FAITH. Remember that we are to remove the moat from our own eye before we remove the beam in our brother's eye.

Our task, as Christ's disciples, is to submit all we have and are to Him, and to walk our daily paths in the Holy Spirit. There are some very good questions to be asked regarding what our walk should be like, but let's be careful that we don't impose, on ourselves and others, rules and regulations and codes that are not true reflections of God's revealed will in the Bible. By doing so, we seek to be under the law again, and being under the law means to nullify Jesus' work as Savior. Our eyes must be on CHRIST, and with humble, forgiving, and understanding hearts, we long to be obedient to our LORD, living lives of MODERATION in ALL things, and loving service to all.

"Set your affection on things ABOVE, not on things on the earth." (Colossians 3:2) What it all boils down to is this: are we worldly or unworldly? Have our minds been truly TRANSFORMED by the RENEWING of them? If so, we will be able to "PROVE what is that good, and acceptable, and perfect, will of God." (Romans 12:2)

How can we tell if we are worldly or not? Let's look at some effects, or fruits of worldliness: 1) Anything that destroys the influence of the Truth, the word of God. (Matthew 13:22) 2) Anything that deludes men into a state of false security. (Matthew 24:38,39) (We rest in men's opinions.) 3) Anything that makes earthly affections supreme. (I Corinthians 7:32,33) 4) Anything that molds the activities and plans of life. (Ephesians 2:2) 5) Anything that leads to religious apostasy (we turn from God). (II Timothy 4:10; James 5:5)

Do we live by opinions, or do we live by faith? Some people's faith seems to be regulated by mere opinions. Why do we obey God? Because we love Him and believe His purposes will be vindicated? Or because everyone else in our denomination or clique group "obeys" him in opinionated areas?

"Opinionists" permit no learning along the way and no open minds. If a mind is open, they feel certain the wrong facts will slip in and destroy "the way we've 'always' done things." So we are faced with two choices: opinion, or truth. The TRUTH is the only sure way that can set us free from the world.

So, again, why do we need fences, or extra rules besides the Holy Word? We see that to have these rules actually sets our minds more on worldly things instead of less. These rules promote material judging among brethren. Jesus said, "Judge not according to the appearance, but judge righteous judgment." (John 7:24)

"BEWARE lest any man spoil you through philosophy (worldly wisdom) and vain deceit, after the tradition of men, after the rudiments of the world (rules), and not after Christ. For in HIM dwelleth all the FULLNESS of the Godhead bodily. And ye are COMPLETE IN HIM, which is the head of all principality and power."

The coming of Christ "blotted out the handwriting of ORDINANCES that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

"Let no man therefore JUDGE YOU in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; BUT THE BODY IS OF CHRIST."

"Wherefore if ye be dead with Christ from the RUDIMENTS of the world, why, as though living in the world, are ye subject to ORDINANCES, (Touch not; taste not; handle not; Which all are to perish with the using;) after the COMMANDMENTS AND DOCTRINES OF MEN? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." (Colossians 2: 8-10, 14, 16-17, 20-23)

(Continued on page 15)

HISTORICAL

For this month we will print another account of the organizing of the Brethren in Germany. This record is given by Alexander Mack, Jr. and is also taken from Brumbaugh's A History of the Brethren. --L.C.

It pleased the good God in his mercy, early in the beginning of this (last) century to support his "grace, that bringeth salvation, and which hath appeared to all men," by many a voice calling them to awake and repent, so that thereby many were aroused from the sleep and death of sin. These began to look around them for the truth and righteousness, as they are in Jesus, but had soon to see with sorrowful eyes the great decay (of true Christianity) almost in every place. From this lamentable state of things they were pressed to deliver many a faithful testimony of truth, and here and there private meetings were established besides the public church organization, in which newly-awakened souls sought their edification. Upon this the hearts of the rulers were embittered by an envious priesthood, and persecutions were commenced in various places, as in Switzerland, Wurtemberg, the Palatinate, Hesse and other places.

To those persecuted and exiled persons the Lord pointed out a place of refuge, or a little "Pella", in the land of Wittgenstein, where at that time ruled a mild count, and where some pious countesses dwelt. Here liberty of conscience was granted at Schwarzenau, which is within a few miles of Berleberg. And from this cause, though Wittgenstein is a poor and rough country, many people, and those of various kinds, collected at Schwarzenau, and this place, which had been but little esteemed, became so much changed that in a few years it became a place extensively known.

Those who were brought together there from the persecutions, though they were distinguished by different opinions, and also differed in manners and customs, were still, at first, all called Pietists, and they among themselves called each other brother. But very soon it appeared that the words of Christ,

Matthew 18, where he says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," etc., could not be reduced to a proper Christian practice, because there was no regular order yet established in the church. Therefore some returned again to the religious denominations from which they had come out, because they would not be subjected to a more strict Christian discipline; and to others it appeared that the spiritual liberty was carried too far, which was thought to be more dangerous than the religious organizations they had left.

Under these circumstances, some felt themselves drawn powerfully to seek the footsteps of the primitive Christians, and desired earnestly to receive in faith the ordained testimonies of Jesus Christ according to their true value. At the same time, they were internally and strongly impressed with the necessity of the obedience of faith to a soul that desired to be saved. And this impression also led them at the time to the mystery of water-baptism, which appeared unto them as a door into the church, which was what they so earnestly sought. Baptism, however, was spoken of among the Pietists in very different ways, and the manner in which it was sometimes spoken of caused pain to the hearts of those that loved the truth.

Finally, in the year 1708, eight persons consented together to enter into a covenant of a good conscience with God, to take up all the commandments of Jesus Christ as an easy yoke, and thus to follow the Lord Jesus, their good and faithful shepherd, in joy and sorrow, as his true sheep, even unto a blessed end. These eight persons were as follows, namely, five brethren and three sisters. The five brethren were, George Grebi, from Hesse-Cassel, the first; Lucas Vetter, likewise from Hessa, the second; the third was Alexander Mack, from the Palatinate of Schriesheim, between Mannheim and Heidelberg; the fourth was Andrew Bony, of Basle, in Switzerland; the fifth, John Kipping, from Bareit, in Wurtemberg. The three sisters were, Joanna Noethiger, or Bony, the first; Anna Margaretha Mack, the second; and Joanna Kipping, the third.

These eight persons covenanted and united together

as brethren and sisters into the covenant of the cross of Jesus Christ to form a church of Christian believers. And when they had found, in authentic histories, that the primitive Christians, in the first and second centuries, uniformly, according to the command of Christ, were planted into the death of Jesus Christ by a threefold immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ himself, and thus according to his own salutary counsel, go forward to the fulfillment of all righteousness.

Now the question arose, who should administer the work externally unto them? One of their number, who was a leader and speaker of the Word in their meetings, had visited, in sincere love, different congregations of Baptists (Taufgesinnten) in Germany, most of which admitted that holy baptism, when performed by an immersion in water and out of love to Christ, was indeed right; but they would also, besides this, maintain that pouring of a handful of water might also do very well, provided all else would be right.

The conscience, however, of them (the brethren) could not be satisfied with this. They therefore demanded of him, who led in preaching the Word, to immerse them, according to the example of the primitive and best Christians, upon their faith. But he, considering himself as unbaptized, required first to be baptized of some one of them before he should baptize another. So they concluded to unite in fasting and prayer, in order to obtain of Christ himself, the founder of all his ordinances, a direction and opening in this matter; for he who was requested to baptize the other, wanted to be baptized by the church of Christ, and the rest had the same desire.

In this their difficulty they were encouraged by the words of Christ, who has said so faithfully, "Where two or three are gathered together in my name, there am I in the midst of them." With such confidence in the precious and sure promise of God, they, under fasting and prayer, cast lots to learn which of

the four brethren should baptize that brother who so anxiously desired to be baptized by the church of Christ. They mutually pledged their word that no one should ever divulge who among them had baptized first (according to the lot), in order to cut off all occasion of calling them after any man, because they had found that such foolishness had already been reproved by Paul in his writing to the Corinthians.

Being thus prepared, the Eight went out together one morning, in solitude, to a stream called the Eder, and the brother, upon whom the lot had fallen, baptized first that brother who desired to be baptized by the church of Christ, and when he was baptized, he baptized him by whom he had been baptized, and the remaining three brethren and three sisters. Thus these Eight were all baptized at an early hour of the morning.

And after all had come up out of the water, and had changed their garments, they were also at the same time made to rejoice with great inward joyfulness, and by grace they were deeply impressed with these significant words, "Be ye fruitful and multiply!" (pp. 35-40)

(Continued from page 11) If we are in Christ, why do we worry so much about material things? Why must we demand rudiments, ordinances, and commandments of men? These things are for the weak and worldly minded, and not for one of Christ. May none of us be found guilty of "frustrating the grace of God." "For (we) are dead, and (our) life is HID WITH CHRIST IN GOD." (Colossians 3:3)

I would like to close with the words of Elder Peter Nead which he wrote in 1834: "I have stated that it is the duty of the believer to unite himself to that church which has no other rule for her government but the New Testament, not in word only, but in deed; for there are many who say they have no other rule but the New Testament, and yet do not keep house in the church agreeably to that blessed book..." (As quoted in The Old Brethren by James H. Lehman, p. 48)

—Ronald L. Cable
Goshen, Indiana

"LESSONS FROM NATURE" SERIES

HOW DO THEY KEEP WARM?

It's a cold winter day. Ponds and lakes are bound in ice. Trees stand shivering. Streams are struggling as the icy banks try to cover their flowing waters.

Somehow, out in that wintry world, life goes on. But how do the birds keep from freezing as they fly from branch to branch? And how do the deer keep warm as they wander through the bare, frozen forest?

The secret to their survival is in the way they are made, for God designed His creatures well. As long as they can find food, their bodies produce plenty of heat to keep them warm. And they are covered with a layer of "insulation" to keep the heat from escaping too quickly. Furry animals have a thick wool in winter, and birds have warm down beneath their outer feathers.

Some creatures store fat in their bodies to keep them warm, and sleep in dry caves and hollow places. Others wrap their tails around their faces like warm scarves. Smaller mammals, such as field mice, spend much of their time in warm tunnels made under the snow.

God has also designed us well. If there were no such thing as sin, we could always be contented. But sin, like the raging cold of winter, settles down around us and tries to "freeze" our souls--to make our hearts as hard as ice and our conscience numb.

Like the creatures of the forest, we need food to keep warm. If we feed on our parents' teachings from the Word of God, we will find ourselves getting warmer in our innermost souls. And our insulating covering, a life of humble obedience and separation from evil, will keep us warm, free forever from sorrow and death.

—Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

A PRAYER

More holiness give me,
More striving within,
More patience in suffering,
More sorrow for sin,
More faith in my Saviour,
More sense of His care,
More joy in His service,
More purpose in prayer.

More gratitude give me,
More trust in the Lord,
More zeal for His glory,
More hope in His Word,
More tears for His sorrow,
More pain at His grief,
More meekness in trial,
More praise for relief.

More victory give me,
More strength to o'ercome,
More freedom from earth stains,
More longing for home,
More fit for His coming,
More used would I be,
More blessed and holy,
More, Saviour, like Thee.

—Philip Bliss

Selected by Mary Ellen Lavy

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WASTE

Outstanding among the failings of our free and fun-loving nation is the sin of waste. While millions in the world suffer from physical needs, other millions in the wealthy nations are blissfully throwing it out, eating it up, or thinking it must be replaced. As Christians we need to be aware of the responsibilities connected with being surrounded by so much that can either be used or abused. If we are in the world "on trial" then this area of materialism is certainly one point on which we are being tried.

*It is said that the nations of the rich world have 45 times more wealth than the poorer countries, which contain more than half the world's population. Also, some 900 million people in the "have-not" nations subsist on \$40 to \$80 a year, less than many people in wealthy countries make in a day. Poor people in the developing nations are paying up to 85 per cent of their earnings for food (subsistence diets). And it is said that if all the oil the United States uses in just 34 days were put into oil drums, the stack of drums would reach the moon!

Here we certainly wish to be understood. We are not promoting the idea of a "social gospel" or humanism. The priorities of Christians should remain on calling men and women to Christ and our growth in the Lord. Whether or not people have plenty of food and material goods does not make them Christians. Christian martyrs have suffered the loss of all things, as Paul did, and won Christ. But how easy it is to say these things from a standpoint of abundance of blessings! How difficult it is to put ourselves in the shoes of others!

*From the Program Resource Package published by CROP, the Community Hunger Appeal of Church World Service

The facts of this matter show that the world is in great distress. The population is expected to double in the next thirty years. We can take the rich man's attitude of neglect and carelessness toward Lazarus, or we can, as Christians should, be aware of the conditions and be available to help and share. We may think we are too small to do anything to help. But so is everyone else. The purpose of this writing is not to solve the world's problems but to point to our individual responsibility and to suggest a few things we can do to help.

We began by stating that our country is wasteful. Our country is made up of individuals, and if individuals are wasteful, so is the country. Our parents and grandparents have generally given us good examples of frugality. But how easy it is to lose this concept! Food is one of the crying needs of the world and we should not be guilty of wasting it. Use the leftovers! Clean up the plates! Eat a little less and chew it well! These are things we can do even if we cannot help the waste of businesses and government.

My mother used to say:

"What e'er you waste and throw away,

You'll live to want another day."

This applies to more than just food. Almost anything can be used wisely and well, or it can be wasted. Minutes and hours and days can be wasted. Or we can redeem the time as Paul writes in Ephesians 5:16.

How do we regard our material possessions? Do we feel that since we worked hard for them they are rightfully ours? Paul writes in I Corinthians 4:7, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Material possessions bring with them the greatest responsibility to use them wisely, hold them lightly (Be ready to give them up.), and share them freely.

Having so much brings in attitudes that are decidedly unchristian. Words, or even thoughts, such as: "I hate spinach!" or "I can't stand to wear long

socks!" or the famous, "I'd rather be dead than not in style!" can only find expression in a land where there is no want. People who are hungry receive any food gratefully. Those who dress in rags are not concerned if the colors don't match.

When we see material things in the light of Eternity we can get a better view. In another article in this issue the writer mentions being clothed with humility and putting on the new man. This is the way a Christian is well dressed in God's sight. His well-fitted, matching clothes really don't make him better inside. And the fine food that we all like so well--this is not what makes us grow and stay healthy spiritually. We need to feed on the bread and water of life--the Lord Jesus Christ.

We are surely among those to whom much has been given and from whom much will be required. In the parable of the unjust steward, Jesus has some concluding statements (Luke 16:10-13): "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches: And if ye have not been faithful in that which is another man's (We believe the Christian does not really own his money and goods.), who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Surely Jesus teaches here that we should use money and possessions and serve God. Satan and the world would have it the other way.

Someone has wisely said, "Extravagance is sin, even if 'we can afford it.'" Timothy was to "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate." (I Tim. 6:17,18) We should do likewise. —L.C.

IN MY NAME

In the "Farewell Discourse" of Jesus (John 14-17), John records that Jesus introduced a new phrase to His disciples. Seven times He uses "in My name", a phrase which has been the source of much speculation. Although this phrase has been enigmatic to many, an examination of the biblical context in which it is found sheds much light on what Jesus actually meant.

The first reference in the gospel of John in which Jesus uses this phrase is John 14:13 where Jesus says, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Five of the other uses of "in My name" also refer to what appear to be unconditional promises to the believer that Jesus (or in some cases the Father) will answer whatever the believer should ask (John 14:14; 15:16; 16:23,24,26). The lone reference to "in My name" which does not mention prayer or asking is John 14:26 where Jesus says:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Although at first glance this may not seem related to the other reference, a moment's reflection shows that it is concerned with supplying a need, just as the other six references.

The problem which faces the Christian is what does "in My name" mean. Is it a magic formula or incantation to be tacked on the end of every prayer? Does it give the Christian a "blank check" for obtaining whatever he might desire? Experience tells us it is neither of these. What is it then?

To understand what Jesus meant we must know what was the occasion for the promises which contain this phrase. The "Farewell Discourse" occurred at the Last Supper and following when Jesus was acutely aware of His impending suffering and death. Up to that point He had always been with His disciples. Now it was time to prepare them for His departure. Therefore He

began to teach them about the resources that they would have after He was no longer physically present with them. As He taught them He stressed several things. First of all, He told them that His purpose in leaving them was to prepare a place for them (14:2). Secondly, He taught them the way to God: "No man cometh unto the Father, but by me" (14:6). Thirdly, He stressed His equality with the Father (14:9-11). Fourthly, He pointed out His submission to the Father (14:10b). Finally, He explained that great power was available to the believer because of the work which He (Jesus) would do (14:12).

The implication for the disciples was that even though Jesus would not be physically present, they would still have adequate resources on which to draw. The basis for this power was to be Christ's person and work, hence the words "in My name". However, even as Jesus told them about this power He made it clear that it was only for those who were believers. It is significant that these promises were delivered after Judas had left (13:30). Furthermore, there is constant exhortation to be in the right relationship with Jesus: "Believe me that I am in the Father" (14:11); "He that believeth on me . . ." (14:12); "He that hath my commandments, and keepeth them" (14:21); "If a man love me, he will keep my words" (14:23); "Abide in me" (15:4); "without me ye can do nothing" (15:5); and "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (15:7). Many more verses could be mentioned which follow the same theme.

What are the applications for the believer today? First of all, there are great resources available to us "in My name". However, it should be abundantly clear that to claim these resources without a proper relationship to Christ is sheer presumption. Such verses as 14:24; 15:2,4,6, and 23 show that these promises are of no effect to an unbeliever. Furthermore, nominal Christianity is not adequate. The intent of "in My name" is not to be a magical formula for those who profess but do not possess the Holy

Spirit and do not abide in Christ.

Secondly, and just as important, is that even the true believer must constantly be in close fellowship with and in proper submission to Jesus Christ. This is in part the implication which Jesus sought to bring out in stressing His own relationship to the Father (14:10). This would preclude any selfish request "in My name" as such requests could not issue from one who is properly submitted to Christ. Rather, a person submitted to Christ will see the world from His perspective. When a believer is walking this close to the Lord he can rest assured that whatever he asks will be given to him.

There is a corollary to this second implication. A believer who is properly submissive will not attempt to dictate to the Lord how his petitions must be answered. Instead, he will bring to the Lord the needs which the Holy Spirit (who guides him into all truth--16:13) has showed him. Then he will wait for the Father to supply in the way, manner, and time which He knows will be best.

The final implication for twentieth century believers is that not only has Jesus made ample resources available, but He will meet all of our needs. Therefore we need not be troubled (14:1,27). Jesus has promised us the Holy Spirit "in My name" (14:26). He has promised that as we live close to Him we can ask for whatever we need in our walk with Him "in My name". Far from being a magical formula or a means of meeting our selfish desires, "in My name" represents the power available to us as we live close to Him and seek to carry out His purpose in this world.

—Glen W. Shirk, M.D., La Mirada, California

BAPTISM

Again our hearts were made to rejoice when another precious soul, Rosemary Boone, gave her heart to the Lord and requested Christian Baptism February 8 after services at Bradford, Ohio. May true joy and peace accompany her throughout her days as she humbly seeks God's will for her life. —Melvin Coning

CHRISTIAN APPAREL

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment." (Matthew 22:11) And the man was bound and cast into outer darkness.

What kind of a garment am I wearing? This question should be considered by every sincere Christian. The scriptures are full of different kinds of clothing. The Greek definition of "wedding garment" as used here is "anything put on". The Apostle Paul in Romans 13:14 says, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Again the Greek definition of "put on" as used here is "to clothe, go into clothing". In I Peter 5:5: ". . . Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Also Colossians 3:12, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering!" Ephesians 4:24 instructs us ". . . that ye put on the new man, which after God is created in righteousness and true holiness."

There is no amount of man-made laws that can produce true Christian apparel. The clothing of a Christian is primarily that of the inner man, the new man, which is true holiness. In order to begin, we must have the love of Christ as the controlling motive.

This is not to say the outer garment is of no importance, because if we truly are "clothed with humility," we will manifest it on the outside, too. The outside must agree with the inner man to be consistent; otherwise our witness is in vain.

The Apostle Paul was concerned with those who "glory in appearance and not in heart." It is possible to glory in plainness as well as extravagance; but if we are in Christ we will adopt His plain, simple life which never drew attention to Himself (outwardly). The way He lived and taught was evidence of

a spirit of love, humility, power, and submission to the laws of God.

So may we be found wearing wedding garments in that great day when a great voice will say, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Revelation 19: 7,8)

--Merideth Cable
Goshen, Indiana

BALANCED

(Continued from last issue)

The thought of balance, or understanding God's word correctly, comes forcibly to me now. The ones who believe in unconditional salvation would have us believe that it is impossible to lose one's salvation once you have accepted Christ. The Bible teaches that if you continue or abide in Christ, salvation is sure because Christ is eternal and life and light. The thought of choice enters here. Christ does not force us to serve Him. We must serve Him because we love Him and choose to serve willingly. The Lord wants us to have the peace and joy of knowing Him and the blessing of forgiveness of sins through His shed blood.

Throughout the Bible the promise of blessing is given if the people would hear His word, and a curse if they turned away from following Him. Joshua 24:20 says: "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. Deuteronomy 8:19,20 says: "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyed before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." II Chronicles 15:1,2 says: "And the

Spirit of God came upon Azariah the son of Oded: And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

In the New Testament the words of Jesus come with power. In Matthew 7:13,14 He says: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Then later in the same chapter (v. 26,27), "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." "And whosoever shall fall on this stone (Jesus) shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matthew 21:44) ". . . Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. . . Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:34-38)

In Matthew 24:4 after the disciples had asked Jesus about the signs of the end, the first thing Jesus said was "Take heed that no man deceive you." Then later in the chapter (v. 12,13): "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end. the same shall be saved."

John 15:4-7 speaks of abiding in the vine (Jesus). In this chapter the word "abide" appears nine times and "continue" once. In verse 6 it says: "If a man

abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Hebrews 5:8,9 says: "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." We feel very strongly if the unconditional salvation doctrine is true, the word would never have been written (if they shall fall away. . .).

II Peter 3:16,17 says: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." And Paul immediately adds: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness." II Peter 2:20,21 says: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

I Thessalonians 3:8: "For now we live, if ye stand fast in the Lord." (In the Strong's Concordance "if" means: particle of conditionality; if, whether.)

Colossians 1:21-23 says: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight: If ye continue in the

faith grounded and settled. . . " Hebrews 3:5,6: And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." V. 12-14 in the same chapter: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." (To be concluded next issue.)

—Kenneth Garber
Hughson, California

Another year has just begun;
What it contains we do not know.
The path looks steep and dark and scary.
"O Lord, how dare we forward go?
It's too hard; we cannot do it,"
In fright we cry toward Heaven.
"Patience, children," is our answer,
"As each day comes, help will be given."
—E.S.

COMMUNION NOTICE

We, the members of the eastern district of the Old Brethren, have appointed a lovefeast and communion for the 23rd and 24th of May at the Wakarusa meeting house. The Lord willing, we are looking forward to a time of sweet fellowship and feeding upon His Word. A hearty invitation is extended to all of our brethren, sisters, and friends.

—Melvin Coning

HISTORICAL

THE BRETHREN IN EUROPE

Undoubtedly we fail to appreciate properly the stand the first Brethren made in 1708. To us it may seem simple and easy and the obvious course for the eight to take. But at the time and for those involved, it must have been a big step of faith. They had many people and a number of circumstances to discourage them. But for encouragement they had their understanding of the Word of God and their faith in the Lord Jesus Christ whom they determined to follow in humility and obedience. Their knowledge of the history of the early Church gave them hope that they, too, could take and follow the New Testament as their only rule for faith and practice.

To discourage them, on the one hand were their fellow Pietists who thought their stand and their emphasis on inward faith proven by outward obedience were unnecessary. Those whom they respected and with whom they had fellowshiped much not only thought the obedience in outward forms was unnecessary, but also they accused Alexander Mack and his company of sectarianism—beginning a new sect to the exclusion of their Christian friends.

On the other hand were the rulers who attempted to suppress by persecution and expulsion any who began a new fellowship. All fellowships were unlawful except the three: Catholic, Lutheran, and Reformed; and these only in their own areas. This suppression fell on the Pietists in general but particularly on this group who conducted open baptisms and attempted to form a fellowship which would have identity as the Church of Jesus Christ.

In spite of the resistance and hardship, the faith spread and prospered reaching possibly 250 or more members in the 25 years they remained in Europe. Brumbaugh records (page 45 in History of the Brethren):

"The Schwarzenau congregation flourished from the beginning. Its missionary spirit led to the

founding of a second congregation in the Marienborn district. After their persecution in Marienborn this new congregation found refuge in Crefelt in 1715. A third congregation was established at Epstein, and many members were living in Switzerland of whom we have no record.

"The Schwarzenau congregation in 1720 was bitterly persecuted and its members under Alexander Mack fled for protection to Westervain in West Friesland."

Also from Brumbaugh (Alexander Mack's account, pp. 41, 42):

"Moreover the Lord called, during those seven years (1708-1715), several laborers, and sent them into his harvest, among whom were, John Henry Kalkleser, of Frankenthal; Christian Libe and Abraham Duboy, from Epstein; John Nasz and several others from Norten; Peter Becker, from Dillsheim. And to these were added also John Henry Trout and his brothers, Heinrich Holsapple, and Stephen Koch. The most of these came during those seven years to Crefeld; John Henry Kalkleser, however, and Abraham Duboy came to Schwarzenau; so did also George B. Ganz, from Umstatt, and Michael Eckerlin, from Strasburg.

"But as they found favor with God and men on the one hand, so (on the other hand) there were also enemies of the truth, and there arose here and there persecutions for the Word's sake. There were those who suffered joyfully the spoiling of their goods, and others encountered bonds and imprisonment; some for a few weeks only, but others had to spend several years in prison. Christian Libe was some years fastened to a galley, and had to work the galling oar among malefactors; yet, by God's special providence, they were all delivered again with a good conscience." —L.C.

HEAVEN

Heaven, that wonderful, wonderful place
Where we'll see Jesus face to face.
His precious blood He shed for you, for me
That we the beauties of Heaven might see.

Oh! how I long, yes long to go there,
Heaven's eternal joys to share.
Oh! how I long to live, yes live
In that beautiful home where Jesus is.

Oh! there I'll never, no never grow old
In that city with streets of crystal gold
With gates of jewels, oh, so rare,
And the tree of life is blooming there.

Oh! there my tears God shall wipe away;
There'll be no night, for all is day;
There'll be no pain and no more sorrow;
No fearful dread of the coming tomorrow.

Oh! how I long, yes long to tell you
Of my Saviour who died to save you too;
Of the home He'll give you, oh, so fair,
And how I long to meet you over there.

Oh! don't you want, yes want to go there—
Heaven's eternal joys to share?
Oh! don't you want to live, yes live
In that beautiful home where Jesus is?

June Fountain
Auburn, California

ADDRESS CHANGE

Joseph Wagner

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"LESSONS FROM NATURE" SERIES

ICE

"The waters are hid as with a stone, and the face of the deep is frozen." These words were spoken by God Himself about one of the marvelous things He made long ago--ice. If you have ever fallen and bumped your head on ice, you know it really seems as hard as stone. But no other "stone" melts and turns into soft flowing water when the sunshine warms it.

Ice is indeed strange. Although it is hard, it is not especially heavy--it even floats on water. This is necessary, for if ice sank as it formed, the water would freeze from the bottom to the top, and all life on the earth would perish.

Ice reminds us of a trait called "determination". At times our determination is a real blessing to us, helping us to become what God wants us to be. It helps us to develop a pleasing personality. It helps make us strong and stable and keeps us from being too "wishy-washy". Determination helped the heroes of the Bible to grow up into men and women of God; for their hearts were fixed (as rigid as ice) in overcoming sin and temptation.

But sometimes determination becomes our enemy and is better called "stubbornness". Sometimes it refuses to yield to wisdom, to reason, to patience. Sometimes we would be better off if our determination would melt away, like ice in the sunshine, and let us submit to God, to our God-fearing parents, and to others.

When our feelings are as hard as ice, let's be doubly sure they are hard against evil, and are not hardened in evil. --Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE CHRISTIAN'S HOPE

If all our hopes and all our fears
Were prisoned in life's narrow bounds;
If, travelers through this vale of tears,
We saw no better world beyond,
O what could check the rising sigh?
What real joy would pleasure give?
O who would venture then to die?
O who could then endure to live?

Were life a dark and desert moor,
Where mists and clouds eternal spread
Their gloomy veil behind, before,
And tempests thunder overhead;
Where not a sunbeam breaks the gloom,
And not a floweret smiles beneath.
Who could exist in such a tomb?
Who dwell in darkness and in death?

And such were life without the ray
From our divine religion given;
'Tis this that makes our darkness day;
'Tis this that makes our earth a heaven.
Bright is the golden sun above,
And beautiful the flowers that bloom;
And all is joy, and all is love,
Reflected from a world to come.

Selected by Daniel F. Wolf

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CHRISTIAN RESPONSIBILITY

"Judge not, that ye be not judged." (Matthew 7:1)
What a responsibility this is for each Christian living today! The meaning of this statement by Jesus goes deep beneath the surface, both spiritually and physically. What are some of the consequences that may be suffered from judging one another? What does the Bible tell us, and how should we apply it to our lives?

Jesus tells us in Matthew to search ourselves and examine our own lives before finding fault with our brother or sister. Fault-finding is often used to further one's own ideas and is usually done at the expense of another. How sad it is when Christians let this happen and what a detriment this is to the growth of Christ's Church.

On the other hand, if we examine ourselves and evaluate our own motives and then go to our brother or sister in a spirit of charity, what a difference it can make! Paul tells us, "Charity never faileth." (I Corinthians 13:8) That tells me that if differences between two Christians are handled in a spirit of love, nothing but good and growth can come from it.

Do two wrongs make a right? Of course not! Well then, can two rights make a wrong? My grandmother told of how that in the early days of the Brethren Church it was considered worldly to have folding, soft-topped buggies. The question arose at one annual meeting: Members in California were getting folding top buggies--should this be allowed? After some discussion which included some pretty uncharitable remarks about these "worldly" brethren, an elderly brother took the floor.

"Dear members," he began, "I have been among those western brethren several times. Buggies are hard to find in their country. In fact, plain, enclosed

buggies aren't made in California. The only ones available are soft-topped buggies. The cost of transporting buggies from the East is more than these members can afford. I can tell you that they are doing the best that they can." The case was put to rest.

We see here that what one saw as carnal another saw as plain necessity with no intention of being worldly-minded. It isn't always easy to put one's self in the shoes of another. Not only should we take consideration of another person's situation, we must if we want to follow the Scripture's teachings. That isn't saying that we have to agree on everything, but we do have to acknowledge each other's views.

Working with and around the public has been and is a rewarding experience for me. Sometimes a rough-looking character will walk in the front door and blow smoke in my face. A first impression is quite frequently not very good, but before that person leaves, my impression sometimes changes quite a bit. I've found that if you are looking for good traits in people you'll usually find them.

A sincere Christian should always have a positive attitude toward others, especially his or her own brethren or sisters in Christ. If we criticize one another, we both suffer. Paul in his letter to the Ephesians, chapter 4, verse 3 says, "Endeavouring to keep the unity of the Spirit in the bond of peace." Paul knew that inner peace was of the utmost importance, both for individuals and the Church, and he emphasized this many times throughout his letters. (See Eph. 4:31-32, 5:1-4, 6:23, Phil. 3:15-17, I Thess. 5:13, and Col. 3:15.)

In this day and age Christians everywhere need unity like they've never needed it before. Satan is doing his best to get quarrels started, feelings hurt, and the Body of Christ wounded. As a young Christian, I feel the need for peace more all the time as I see the world changing. We, as young people, need to see unity practiced in and between our little congregations, something that we can stand firmly on and be a part of.

The peace of God is the one thing that we know will last eternally. May we all strive to attain that spirit of peace and unity in Jesus Christ, the perfect peacemaker.

--Lloyd Wagner

Modesto, California

BARGAIN HUNTING?

As I waited for the dentist to come into the room, a framed saying caught my eye. I leaned forward from the reclining chair to read its message:

Bargain-hunting?

Beware of bargains in parachutes,
life-preservers, fire extinguishers,
brain operations, and dental care!

The point was obvious! I was being reminded that dental care, like the other things mentioned, is so important that a "bargain" can prove to be very expensive.

As I thought about the message, it seemed hard to imagine that anyone would shop for bargain parachutes or bargain brain operations. What a terrible price they might pay if something went wrong! But what about the even more important choices of life?

I wish the sign would have closed with one more warning: "Beware of bargain religions." All around us, cheap religions are being peddled to easily-deceived people. The price seems right. The "purchaser" is assured that that particular religion is the real thing--all others are counterfeits.

Don't people care about quality? Don't they care what God has to say about religion? Are they deceived so easily? Is their only concern that they find a religion with a cheap price tag attached--one that involves no self-denial or rebirth?

"Only believe," shouts one huckster. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." But he does not

mention the next verse about believing "unto righteousness."

Another salesman smiles, "Jesus is everything; all you need to do is just love Jesus." But he seems to forget that Jesus said, "If a man love me, he will keep my words."

"Come to our church," another false teacher persuades. "We have what you need. Confess your sins to the priest, and you can live however you want to."

"If you accept Christ as your personal Savior," says the tract, "sign your name right here on this dotted line, and write down the hour and day you first believed."

Bargain hunting? Are you looking for an easy religion? Would you like a religion with no sweat, no tears, no blood, no problems, no sacrifice? You won't find it in the New Testament. And if you think you have found such a religion, beware. Its promises will be empty, its assurances vain.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

Bargain hunting? The teachings of Jesus Christ are not easily obeyed, for our human nature is selfish and stubborn. But, oh, the rewards to the faithful!

The gospel that saves is available to all who will pay the price of faith and obedience. And, in the long run, it will be the greatest bargain of time and all eternity.

Beware of cheap substitutes and frauds.

--Stanley K. Brubaker
Goshen, Indiana

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

—Hebrews 12:5,6

"...THOU HAST TRIED US,..."

God has blessed me richly both spiritually and naturally, but lest I forget He is the Giver of all good things, He has given me an infirmity of the flesh by which He has withheld one blessing very dear to my heart. Why does He Who can heal hearts and souls and bodies allow infirmities which cause pain, disappointment, and trial? This question has repeatedly brought me to God's Word. Here we learn the Lord tries the hearts of men. (I Peter 1:7, Proverbs 17:3, Psalm 66:10, Job 23:10, Isaiah 48:10) With patience we must endure the trials God allows in our lives. They are to purge our souls that we might yield "the peaceable fruit of righteousness." (Hebrews 12:5-11)

The promises in God's Word to the believers are strength and courage to remain faithful. (Psalm 18:32, 27:14, 31:24) There are times when we long for the Lord to call us Home where we will know no more trial, temptation, and sorrow, but God wants our faith pure. Faith is life's best child; it is what He gives to those who ask for it and what He wants in each of us, complete and without doubt. (Hebrews 10:38, Job 13:15) We must trust in God's infinite wisdom and believe He knows what is best for us; how to cause our faith and trust in Him to grow. He never makes a mistake and has promised He will never leave us nor forsake us. (Hebrews 13:5, Deuteronomy 31:6) Psalm 84:11 tells us "... no good thing will he withhold from them that walk uprightly." (Romans 8:32, Hebrews 6:13-15) May we learn to patiently wait on the Lord and be content in His will for our lives. (Psalm 37:7)

This life is but a short while. Can we not bear all He calls us to bear in joy and with gladness, as did the Apostle Paul? (II Corinthians 12:7-10) "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12, Revelation 2:10, Matthew 24:13)

--Lorraine Bayer
Dayton, Ohio

BALANCED

(concluded from last issue)

In I Corinthians 10, Paul tells how our fathers were under the cloud, and all passed through the sea, "And were all baptized unto Moses in the cloud and in the sea . . . for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted." Then Paul goes on to tell of the things that displeased God: idolaters, fornicators, tempting Christ, murmuring. "Now all those things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." The thought of balance comes forcibly again. The Lord does not give assurance without caution. When King Saul was little in his own eyes he pleased the Lord, but when he exalted himself and took his own way, the Spirit of the Lord departed from him. (I Samuel 15) Paul, speaking to the Romans concerning Israel (Romans 11:20-22): "Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

Jesus says; "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30) Yes, the early Christian martyrs found His yoke easy and burden light as they died a martyr's death, singing their victory songs as they died. The true Christian throughout history and even today finds

His grace sufficient. May we always remember what Jesus said in John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Also Jesus says in John 3:5: ". . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Our God is a reasonable God. He doesn't expect more of us than what He gives strength and power to perform. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (1 John 2:4,5) "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17:10) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:8-10) By Jesus shedding His precious blood on the cross, He did for us what we could not do for ourselves. His grace saves us. Salvation comes to us by accepting Him as Saviour and Lord.

One condition of salvation is found in Matthew 6: 14,15: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Hebrews 11:6 says: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." James 2:20 says: "But wilt thou know, O vain man, that faith without works is dead?"

Now the Bible is like a jigsaw puzzle in that all the pieces must be put in their proper places to get the true picture. Praise the Lord, He has sent His Holy Spirit to be our Guide and Comforter. (Caution, there are many spirits gone out into the world.)

Galatians 5:16 says: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" Galatians 6:7-9: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." Romans 8:12-14: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." May our lives be yielded to Him Who loved us and died for us.

Written in love for the truth,
Kenneth Garber
Hughson, California

PREPARATION OF THE HEART

Twenty-five year old king Hezekiah watched with interest as the workmen straightened and strengthened the massive doors of the temple in Jerusalem. The craftsmen were preparing them for the gold sheets that would cover them and make once again a fitting entrance to the house of God.* Inside the temple there was also much activity. Under Hezekiah's direction the temple was to be reopened and cleaned and prepared for worship after years of disuse.

Hezekiah had been established as king less than a month before. The death of Ahaz his father had ended a sixteen year period of ungodliness for Judah. Ahaz had a long list of sins on his record besides closing and defiling the temple. II Chronicles 28:2-4 records his wrongdoings: "For he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of

*Inferred from II Chronicles 29:3 and II Kings 18:16

the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel."

Hezekiah resolved to change this. As his father had led Judah into sin, so he would turn them back to God. The Levites would cleanse and prepare the temple and they would once again offer their burnt offerings to God. After this was done, Hezekiah invited all of Israel also from Ephraim and Manasseh north to Zebulon to come to Jerusalem to celebrate the passover. They were too late to celebrate it in the first month, but they decided to hold it in the second month, feeling, no doubt, that it would be better late than not at all.

Hezekiah's messengers speeded the invitation to the tribes in the north. Some laughed and mocked, but others accepted gratefully. A multitude assembled at Jerusalem to keep this belated feast. They came enthusiastically but perhaps hastily and ignorantly: many of them were not prepared--". . . had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people." (II Chronicles 30:18-20)

We can learn several lessons from this account of a faithless king and^afaithful one. First, how important it is that the leaders serve God! Here is proven the fact that if the king is ungodly, the people will tend to follow him. If he is faithful, this in turn encourages his people to righteousness.

Second, how important it is that our hearts be right. Here was a multitude of people observing the passover feast a month late, and many of them not physically prepared for this sacred celebration. But they had prepared their hearts to seek God.

Third, how good and gracious God is! We see Him here, even in the time of the law, dealing graciously

with His people--accepting them not according to the letter, but according to the preparation of the heart. How much more in this day of grace, since Jesus died to atone for our sins, will God accept us if we prepare our hearts.

The preparation of the heart cannot be overemphasized. We need to obey our Lord and offer Him our lives and our physical strength. But most of all we must prepare our hearts. God looks on the heart. (I Samuel 16:7) "For if our heart condemn us, God is greater than our heart, and knoweth all things." (I John 3:20) Jesus says we must forgive from our hearts. He says, "Blessed are the pure in heart. . ." Jeremiah 17:10 says, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." --L.C.

FROST PICTURES

Pictures on the window
Painted by Jack Frost,
Coming at the midnight,
With the moon are lost;
Here a row of fir trees
Standing straight and tall;
There a rapid river
And a waterfall.

Here a branch of coral
From the briny sea
There a weary traveler
Resting 'neath a tree;
Here a grand old iceberg,
Floating slowly on
There a mighty forest
Of the torrid zone.

Here a swamp all tangled--
Rushes, ferns, and brake;
There a rugged mountain
Here a little lake,

Then a breath, the lightest
Floating in the air,
Jack Frost catches quickly
And imprints it there.

And thus you are painting
Little children, too,
On your life's fair window
Always something new;
But your little pictures
Will not pass away,
Like those Jack Frost's fingers
Paint each winter day.

Each kind word or action
Is a picture bright;
Every duty mastered
Is lovely in the light;
But each thought of anger,
Every word of strife,
Blemishes the picture,
Stains the glass of life.

Then be very careful
Every day and hour
Lest unseemly touches
Trace your window o'er;
Let the lines be always
Made by kindness bright--
Paint your glass with pictures
Of the true and right.

Selected by Mary Ellen Lavy

COMMUNION NOTICE

We, the members of the eastern district of the Old Brethren, have appointed a lovefeast and communion for the 23rd and 24th of May at the Wakarusa meeting house. The Lord willing, we are looking forward to a time of sweet fellowship and feeding upon His Word. A hearty invitation is extended to all of our brethren, sisters, and friends.

—Melvin Coning

HISTORICAL

GROUND-SEARCHING QUESTIONS

SUBMITTED TO THE EARLY BRETHREN AT SWARTZENAU

About five years after the organization of the Brethren at Swartzenau in 1708 they were presented with forty questions examining the validity of their doctrine and particularly their baptism. These were composed by Eberhard Louis Gruber who was a pietist and later the leader of the Community of True Inspiration. This group organized in the same area and soon after the Brethren. Their zealous activity along with the increase in the church of the Brethren drew attention from the authorities and resulted in the Brethren's being forced to leave the area.

The questions will reveal some of the difference in these two new and active groups. We reprint here only selections from the forty questions with their answers. These may all be found in European Origins of the Brethren, pages 325-344, by Donald Durnbaugh. --L.C.

(Gruber)

In God Beloved Friends and Fellow Pilgrims:

There have been several persons who have desired a somewhat more definite explanation and report about your new baptism and church fellowship, especially since that which has been said or even written about it from time to time has still left them in great uncertainty. In order to learn about your opinion more thoroughly and accurately and thereby dispel any further doubt in regard to it, these candid and herewith-presented questions are submitted to you. We expect your clear and frank answers upon these soon.

(Mack)

Dear Friends:

You have requested from us in love our motives. The Apostle Peter teaches believers (I Peter 3:15) that they must always be ready to give an answer to anyone who calls them to account for the hope that is in them. For these reasons, we have not been able to evade this, but rather have very briefly answered

these submitted questions in a simple fashion with frankness in love and in the certainty of faith. We wish to leave them to your examination before God.

QUESTION 1: Do you maintain that for over one thousand years there has been no true and genuine baptism, and, consequently, no true church on earth?

ANSWER: We maintain and believe that at all times God has had His church which observed the true baptism and ordinances. This was, however, always hidden from the unbelievers and often consisted of but few members. Despite this, the gates of hell could never prevail against the church of the Lord Jesus. It can also be proved from the histories that God has caused His ordinances to be revealed as a witness to the unbelievers at all times.

QUESTION 3: Did, then, the church of God here on earth completely cease to exist during the time that the early ordinance of baptism was no longer observed?

ANSWER: If the early ordinance of baptism had ceased to exist, then, of course, the church of Christ would also have ceased to exist. Even if there had been souls here and there who lamented the great apostasy, they could not have been called a church. However, we believe, and it can also be shown from the ancient histories, that the early form of baptism as ordained by the ordinance of Christ has never ceased to exist. Consequently, the church has likewise never ceased to exist, even if there were but few members.

QUESTION 7: Are you not compelled to recognize and admit that in that particular case (baptism) a direct divine calling is necessary and required for the re-establishment, just as well as for its first institution, which calling, according to the testimony of the Scriptures and the general confessions, has always been present at such great reformations of the church?

ANSWER: We do indeed believe that a direct calling and impelling by the Spirit of God is necessary for the practicing of the teachings of Christ. That, however, this calling must be confirmed and manifested before men by signs or miracles, we will not presume

to dictate to God. If the calling is of God, it is sufficient, whether men believe it or not. This must be left up to the individual.

QUESTION 8: Can any one of you stand up who is willing to state, upon his conscience and responsibility in the hour of his death and on the Day of Judgment, that he had received such a direct calling from God to re-establish the ordinance of baptism which was so long neglected, and with it to form an entirely new church of Christ here on earth such as has not existed since the time of the apostles and the early Christians?

ANSWER: When the Pharisees sent from Jerusalem and asked John whether he was the Christ or a prophet because he was baptizing, he answered: "I baptize you with water (for repentance), but among you stands one whom you do not know; he will baptize you with the Holy Spirit and with fire" (John 1:26; Matthew 3:11). We likewise say in simplicity that we baptize in water only upon faith in Christ, who lets His voice be heard in the hearts of men in these days. Oh, if we would only follow Him and would know Him rightly, He would be the only one, and remain so forever, who shall establish, sanctify, and cleanse a church in this time with the "washing of water with the word" (Ephesians 5:26). No man would dare to appropriate this for himself, or declare before men that he was sent by God to establish a church, but he would gladly leave the honor to God. Even though God may use some as special instruments for this, they only need to be tested whether they are sent by God, as John says (3:34): "For he whom God has sent utters the words of God."

ANNUAL MEETING NOTICE

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on June 5, 6, & 7 at the Salida (Calif.) meeting house. Friday will be council day; on Saturday and Sunday (Pentecost), public preaching; and on Saturday evening, the Communion service. A hearty invitation and welcome is extended to all our members and friends to attend.

—Joseph L. Cover

"LESSONS FROM NATURE" SERIES

THINGS THAT ARE STRONG

What comes to your mind when you think about things that are strong? Strong animals, like elephants? Strong people, like Samson or Goliath?

The Bible talks about the strength of oxen and the strength of horses. When we watch a horse galloping across a pasture we marvel that its legs can be strong enough to carry such a heavy animal so easily--it looks like the horse is just flowing over the field, almost like water.

Some of the strongest things of God's creation are very small. A beetle was observed pulling a load 120 times its own weight. Could you drag something weighing three tons? An ordinary flea, less than 1/20th of an inch tall, can jump thirteen inches high, or over 300 times his own height. That would compare to a person jumping over something a quarter of a mile high, such as thirteen 100-foot silos stacked on top of each other. You have probably seen little black ants carrying loads much bigger than themselves.

The Bible says that "The glory of young men is their strength." But as Christian young men grow older, they learn that the strength of their bodies is not as important as their spiritual strength. "Bodily exercise profiteth little"--that is, when compared to spiritual exercise. It is in his inward soul that the Christian runs and works, wrestles, struggles, and climbs.

The Psalmist David wrote one time that God "delighteth not in the strength of the horse: he taketh not pleasure in the (strong) legs of a man." But "The Lord taketh pleasure in them that fear Him."

--Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

BEHOLD THE SACRIFICIAL LAMB!

Behold the sacrificial Lamb,
Suffering now for thee!
Cruelly scorned, our Savior hangs,
Cursed upon the tree;
Forsaken both of God and man,
O Lamb of God, O Lamb of God.

Unfathomed pain has He endured!
How can we view the scene?
Behold His matchless love outpoured!
What can this mock'ry mean?
What can it mean? What can it mean?
O Lamb of God, O Lamb of God.

He bears alone His awful grief.
How can He help their unbelief?
Could He but prove He is their friend,
And dies in innocence for them!

O wicked hearts! O cruel deed--
To crucify God's Son!
But such is sin and such is man--
Alas, for I am one!
Bid me to flee, O Lord, to Thee,
O Lamb of God, O Lamb of God.

He cries in anguish, "Eloi,
Lama Sabacthani!"
The earthquake rends the temple's veil
And darkness veils the sky.
What does this awful hour hold?
O Lamb of God, O Lamb of God.

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His mother watches from below;
Her heart cannot His anguish know.
His dearest friends, afar, afraid,
View Him, their Lord, in shame displayed.

Now "It is finished!" hear Him cry.
The noble spirit fled,
His body hanging on the nails,
Our Savior joins the dead.
The Son of Man by man is slain!
O Lamb of God, O Lamb of God.

The One Who healed a thousand souls
His own life did not save.
They take His body from the cross
And lay it in the grave.
Is this our hope forever fled?
O Lamb of God, O Lamb of God.

The tomb will not confine the dead.
Three days will find, as Jesus said,
The resurrected Son of Man
Alive upon the earth again!

O mystery and power of God!
I do not understand.
Is this the prophets' vision sealed,
Revealed at last to man?
Will we receive, repent, believe?
O Lamb of God, O Lamb of God.

Let ev'ry sinner now rejoice
And, weeping, come to Christ!
Nothing but holy lives will prove
We claim the sacrifice.
From sin we flee to follow Thee,
O Lamb of God, O Lamb of God.

--Stanley Brubaker

LIGHT AFTER DARKNESS

The darkest day in the history of the world was the day Jesus was crucified. It should not have been so. Springtime had come to the Judaeen hills. Children played, birds sang, and lambs leaped on the grassy slopes in the bright sunshine. The flowers blooming, the trees leafing out, the sun shining more hours, all told that the time of dormant winter was past.

Why then was that spring day rated as the darkest day in history? It was dark because of sin; Satan's work in God's creation was climaxing; the boil of selfishness and deceit was coming to an ugly head. Jesus came as the Light of the world. But, as He said, "...Men loved darkness rather than light, because their deeds were evil."

That dark day at Passover time in Jerusalem began (as Jewish days do) the evening before. In the upper room Jesus ate a quiet last supper with His disciples before He suffered. As the sun went down and darkness settled over the city, it was not dark in that upper room; in fact, that light shone around the world and down the centuries of time as Jesus gave His chosen ones His instructions and promises. But there was one dark heart in Judas where Satan entered; he went out, "and it was night."

More dark hearts joined and moved together to put out the light as they betrayed, arrested, and condemned Jesus. Through the dark night was fulfilled Isaiah 50:6: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

Even the dawning day and the bright sunshine could not shatter the darkness that continued to increase as more were influenced to lift their voices against their Eternal King. Back and forth they led Him—to Pilate, to Herod, to Pilate again—demanding that He be crucified. The weak ruler washed his hands and yielded; darkness prevailed; the cross was placed on Jesus. "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha; Where they crucified him, and two other with him, on either side one, and Jesus in the midst." (John 19:17,18)

As Jesus suffered for the sins of the world, darkness

continued to increase. The sun refused to light the final three hours of the scene; the earth answered with quaking and rending of rocks.

"My God, my God, why hast thou forsaken me?" We wonder at these words of the dying Saviour. Did the Father have to turn His back so the Son could die? Did our righteous God turn from His Son because of the curse of sin that He bore in our place? We don't know. But we do know that the Word reveals the harmony and love between Father and Son. "I and my Father are one." (John 10:30) "Therefore doth my Father love me, because I lay down my life, that I might take it again." (John 10:17) "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10)

From that dark hour, God brought the brightest light when Jesus rose from the dead. Never think that God can be defeated by darkness. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6) Consider how He could change the hearts of Paul, the Philippian jailer, the heathen of Asia, Greece, Rome (and ours). He used dark Calvary to bring salvation. Many of our best hymns were written by men who turned from deepest darkness to truth. One such, composed by a former bitter antagonist of the Church, was "Come Ye Sinners Poor and Needy." The tune for this hymn (We use it to "Jesus, Grant Us All a Blessing.") was written by an atheist for an opera. The opera is forgotten, but this part lives on as a Christian melody.

God can change the darkness in human lives to brightest day if those lives are yielded to Him. And the light of the Resurrection of Jesus will shine forever. "...The darkness is past, and the true light now shineth."

—L.C.

BAPTISM

We of the Salida Congregation rejoiced with the angels when another precious soul, Rosanna Cover, was received into our fellowship on March 29 by a public confession of faith in Jesus Christ and Holy Baptism.

—Joseph L. Cover

ALIVE! AND SERVING

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isaiah 55:1)

The above verse gives the essential starting point for our subject. Without a desire to feast upon that which is so freely offered--the Word of life--we have not yet come to life; or perhaps we have fallen asleep.

For this article, I would like to use the word alive in its meaning of being sensitive (to God's commands) and acting vigorously (upon our knowledge of those commands). This is in contrast to a "Do as has 'always' been done" policy, or dutifully fulfilling the letter, wherein is death.

He who is alive will be serving, and this to the best of his ability and knowledge. At the same time, he will be seeking fuller understanding. He is aware, however, that fuller understanding and greater ability don't come to one who is neglectful of what he already has and knows.

Neglectful. What a solemn sound this word has! May we be diligent that it never describes our Christian life. If we fail to enter a bill in our records, the bookkeeping is garbled from thereon. We know that the One Who is keeping a book on us is accurate. Let us serve Him with godly fear.

Service is not something which we try to slip into an already-full schedule. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33)

The man who is alive and serving will know self-sacrifice. As we just implied, our lives could be filled with self-centered dreams, ideas, and plans; life would be too short to get them all accomplished. Should this bother us? What do we seek first? Look at Paul: ". . . not seeking mine own profit, but the profit of many . . ." (I Corinthians 10:33)

Being alive takes effort, for we are fighting the

controller of the carnal man's slothful nature. It takes effort (a tremendous amount for some) to speak even casually to a stranger met at church, during our business, or wherever. It takes effort to leave our familiar chair to visit the lonely. It has taken effort for many in the past to risk their necks to help the distressed in various ways. (Matthew 25:35,36)

Being alive enables us to serve unnoticed. While we will want to join others in doing our share and more on group projects, we will not neglect a labor simply because it is in a corner where it may come to no one's attention. We need the self-effacing mind of Christ, desiring only that He be seen in us.

Service requires time. We may look at others and wish that we would have as much time as they do to help other people, visit various ones, and engage in such other non-material activities as the Bible would teach us are right. Well, the amount of time in a day is given equally to us all. Though it is obvious that each person is placed in his own peculiar situation in life, surely we can fulfill all of God's commands, not just in providing for ourselves or our own households.

There is another attitude toward time and service which, at a glance, may seem to be commendable. Actually, it is self-centered. Are we so busy with a noble work that we resent anyone or anything else that makes a demand upon us? "Sorry," we say. "Can't you see I'm already busy serving God?"

"Depart from me, ye cursed, . . . Your motives were selfish, just a way to escape doing what you didn't want to do. By claiming to serve Me, you allowed no one to touch your life; neither were you willing to wholly give of yourself."

Here is still another angle to consider on the time factor. The man who is alive will be pressed for time. He won't have time for poor reading material, idle conversation with his acquaintances, fussing with his appearance, house, vehicles, and so forth until everything is "just perfect", cultivating strong friendships with unbelievers, allowing every ache and pain to sideline him, getting offended once a week and brooding

over it for two, and any number of time-wasters you have probably met.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isaiah 55:2)

Have we been feeding upon bread, or is it candy? Let us strive to partake of that food which is available "without money and without price", the "Bread of heaven". We have the goal and the Helper. May it not be said of us, "He feasted on the wind."

--David Royer
Goshen, Indiana

LET'S PRESS ONWARD

Someone wrote about discouragement: "This then is the true miracle, that when our poor life has been driven to a point from which there seems to be no escape, God has shown an opening in the rock, or a way through the deep: and we who expect to perish, because the way has ended, have been enabled to enter upon larger liberties."

I have often heard that discouragement is one of Satan's best tools to use on God's children. The more I think on this, the more I believe it. If we could only have a stronger faith in the Lord, I am sure this wouldn't be as much of a battle. When we are discouraged, it is hard to see the clear side to what we are troubled about. I am thankful God is always willing and ready to help lift us out of the miry clay--if we are willing to ask.

"Ye faithful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and will break
With blessings, on your head."

In my life I am ashamed to think how easily I have been discouraged, especially in our church group. But

when I stop and analyze the problem, the whole thing is self. If only we could put self out of the way! This natural man wants things done our way. If not, then we can find all kinds of faults; then we cannot see the good to what was done. I know I have missed many a blessing because of finding fault instead of going ahead and doing my share to make things work. I think if we would remember Jesus and how He taught to give thanks for all things, we wouldn't find as much fault. Not only are we finding fault, but we are tearing others apart. We say things and do things to hurt others. Lord, keep us from doing this!

As I go through life, it seems the things that I can remember most are when we are given illustrations. The other evening when visiting with a brother, he brought a new thought: In the animal kingdom, when we see chickens picking at each other and hogs biting and chewing on each other, they are lacking an ingredient in their diet. Likewise, when we as brethren and sisters pick and tear apart, we are lacking a vital ingredient: the true love of Christ.

Oftentimes we hear of something that may take place, and right away we are ready to fight back. Most of these times, if we would only pray and keep pushing onward, these things we are troubled about would never come about. So many times I am like Peter, when he was walking on the water--I take my eyes off Jesus. That is when I begin to sink.

As I mentioned earlier, are we building a strong faith in the Lord, or are we tearing others apart? This is a serious matter. In I Timothy 5:13, "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

Many times in my down times I think people are not treating me like they should. But really, when I can stop and clearly see the problem, I am not treating others the way I should. Our mind is a funny thing: actually, we can think a thing into existence. I have heard it said that we are only what we think we are. I can believe this. Proverbs 18:24 tells us, "A man

that hath friends must shew himself friendly. . ."

Here is a poem I found in a book I would like to share with you. This is especially the way I feel: it isn't the Church, it's me.

IT ISN'T THE CHURCH--IT'S YOU

If you want to have the kind of a Church
Like the kind of a Church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing really new;
It's a knock at yourself when you knock your Church,
It isn't the Church--it's you.

When everything seems to be going wrong,
And trouble seems everywhere brewing;
When prayer meeting, young people's meeting, and
all,
Seems simmering slowly--stewing,
Just look at yourself and say,
"What's the use of being blue?"
Are you doing your "bit" to make things "hit"?
It isn't the Church--it's you.

It's really strange sometimes, don't you know,
That things go as well as they do,
When we think of the little--the very small mite--
We add to the work of the few.
We sit, and stand 'round, and complain of what's
done,
And do very little but fuss.
Are we bearing our share of the burdens to bear?
It isn't the Church--it's us.

So if you want to have the kind of a Church
Like the kind of a Church you like,
Put off your guile, and put on your best smile,
And hike, my brother, just hike,
To the work in hand that has to be done--
To the work of saving a few.

It isn't the Church that is wrong, my boy;
It isn't the Church--It's you.

(poem selected)

--Everett Oyler
New Paris, Indiana

LIFE . . . AS A VAPOUR. . .

We so often hear someone say, "We live just one day at a time," but I wish to share an experience of some time ago with you.

As I watched my mother's health deteriorate, I so often thought of it as living one day at a time. . . but then came thoughts and experiences along the way which changed my thinking. We were brought to face reality of how our life may be of much less years than we think it to be, especially if we are very young in age--and we have no guarantee!

We know, with a new morning, God has spared our life and given us a new day. How thankful we should be! We are given a choice whom we shall serve, and God is asking so very little from us. I plead with all to choose God and His way, for He will last throughout all Eternity. . . .

As time passed, my mother's condition changed and I thought, "No, we don't live one day at a time, after all." We only have "moment by moment", but then came "one breath at a time", and during the precious time at her bedside, long after breath was gone and we could see no sign of life any more, a nurse told us, "There still is a heartbeat--it is faint, but it is there." We waited so long in silence, prayer, and meditation. And then we faced the words of the kind nurse who glanced up at us and said, "Well, that's it!" And she left the room quickly and quietly.

Just a heartbeat! Yes, that was all! Only a heartbeat between us and Eternity! Do we realize the seriousness of life? We do not know when our heartbeat will stop, but God knows.

When a loved one passes from us, we call it death, but God calls it life (for the believer). . .

Do we fear the time when "our" heartbeat will stop? Our life is as even a vapour, but we need have no fear. A dear sister helped me so much as she looked at my mother's worsening condition as a "precious time". I had mixed emotions and wondered, "How can THIS be precious?" But this was still in the early stages and I soon knew I had much learning and growing to do. Yes, it really WAS a very precious time!

I will admit, it is not pleasant to watch a body fail in health. It is easy to take good health for granted--as though it is "expected"--but we should often thank God for the wonderful blessings He gives to us. And I do believe good health is a wonderful gift from God and truly a blessing. I do trust we will not wait until health may fail before we fully appreciate all that is given to us from God. Until our life draws to a closing on this earth, let us be thankful for each heartbeat God gives us and live for Him.

--Leona Miller
MiWuk, California

ANNUAL MEETING AND COMMUNION NOTICES

We, the members of the eastern district of the Old Brethren, have appointed a lovefeast and communion for the 23rd and 24th of May at the Wakarusa meeting house. The Lord willing, we are looking forward to a time of sweet fellowship and feeding upon His Word. A hearty invitation is extended to all of our brethren, sisters, and friends.

—Melvin Coning

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on June 5, 6, & 7 at the Salida (Calif.) meeting house. Friday will be council day; on Saturday and Sunday (Pentecost), public preaching; and on Saturday evening, the Communion service. A hearty invitation and welcome is extended to all our members and friends to attend.

—Joseph L. Cover

HISTORICAL

GROUND-SEARCHING QUESTIONS

SUBMITTED TO THE EARLY BRETHREN AT SWARTZENAU
(continued)

QUESTION 11: Is water baptism so absolutely necessary that positively no one can be saved without it, no matter how holy and irreproachable his belief and life are otherwise?

ANSWER: We believe and profess that in the Old and New Testaments blessing and salvation are promised only to the faithful. We can see the way in which the faithful have been minded and disposed at all times in the believing Abraham, the father of all the faithful. He was obedient to God in everything, and therefore obtained the promise because of his living faith which effected works of obedience. Hence, we believe that if a man lives in a holy and perfect way, and his life is effected by true faith in Christ, it will indeed be easier for him to have faith to be obedient to water baptism than it was for Abraham to sacrifice his son.

When, however, this person still argues with his God, saying, "Of what use is this water for me?" this "holy life" is nothing but self-righteousness. Man seeks to establish it as did the Jews, about whom Paul speaks (Romans 10:9,10). No salvation is promised to such selfish holiness. Christ is the fulfillment of the Law. Whoever believes in Him is justified. Faith in Christ produces obedience and submission to all of His words and commandments.

QUESTION 12: Does not the principal passage of Mark 16:16 prove the very contrary, where Jesus prudently says: ". . . he who does not believe (not he who is not baptized) will be condemned"?

ANSWER: We do indeed believe and profess that eternal life is not promised because of baptism, but only through faith in Christ (John 3:15,18). Why should a believer not wish to do the will of Him in whom he believes? If it is the will of Christ that a believer

should be baptized, then it is also the will of the believer. If he thus wills and believes as Christ wills, he is saved, even if it were impossible for him to receive baptism. Abraham was willing to sacrifice his son Isaac, but it did not happen; the son was not sacrificed. Yet obedience was fulfilled, and the blessing was received. Therefore, a believer who desires to be baptized, but cannot obtain it because of necessity--like the criminal on the cross--is still saved.

If, however, a man does not desire to be baptized, he is rightly to be judged as unbelieving and disobedient, not because of the baptism, but because of his unbelief and disobedience. Christ has rightly said, "He who believes . . ." (Mark 16:16). If He had made salvation dependent on the water, men would be much more willing to be baptized, and retain their own will in other things. The Antichrist does this in assigning salvation to the water only, although the person lives otherwise as he pleases.

QUESTION 14: How can you prove that John the Baptist was himself baptized, for he said to Christ (Matthew 3:14): "I need to be baptized by you, and do you come to me?" Or was he perhaps saved by a special exception?

ANSWER: Many questions could be asked in the same way: Where were Peter and John baptized, or where was this or that saint of the Old Covenant circumcised? More questions might be raised than would tend to edification toward God in faith. Paul records (I Timothy 1:4) that there were even men who concerned themselves with endless genealogies. Nevertheless, we will also answer this in patience. John was indeed willing to be baptized by Christ, and desired this. We ascribe salvation to this faith, according to Scripture, and not to baptism. Even though it does not state explicitly in the Scriptures that he was baptized, at any rate it does say that he did not despise baptism. In addition, John will not be found among those who say, "Oh, of what use is water baptism for me?" Rather, he showed his obedience to Christ, as

Abraham showed his obedience to God in the offering of his son. The son was not sacrificed, yet the obedience was fulfilled.

QUESTION 16: Does not the commandment of baptism apply also to children, as did the commandment of circumcision in the Old Covenant? Consequently are not children in danger of forfeiting their salvation as long as they are not baptized? Also, will they not be damned if they die without baptism?

ANSWER: Just as circumcision did not concern children before the eighth day--to have circumcised before that time would have even been a violation of circumcision--the baptism commanded of believers does not concern children before they are able to profess their faith. The eighth day of circumcision is a prefiguration of this.

QUESTION 17: Were children damned in the Old Covenant who died without having received circumcision? If so, how are the comforting words of David (II Samuel 12:23) to be understood which he spoke about his child conceived with Bathsheba that died on the seventh day?

ANSWER: The children who died before the eighth day had violated the commandment of circumcision as little as the female infants who were not circumcised at all, which did not hinder their salvation in any way. Enoch led a godly life, attained many hundred years, and was not circumcised; yet he was obedient to God, for that was not demanded of him. This is the way of God's commandments: where there is no law, there is no violation; where there is no violation, there is no punishment.

QUESTION 18: At what age then are the children to be baptized? Is it not proper to use all diligence to help them to be baptized as early as at all possible, even in their infancy?

ANSWER: Children are to be presented to the Lord Jesus in prayer, but baptism should be delayed until they are able to prove and profess their faith. This may be considered the "eighth day" or the first day of

the new creation of a person. If they were to be baptized in their state of ignorance, it would be as if the Jews had practiced circumcision before the eighth day. This would have been a violation of circumcision rather than an obedient act.

From European Origins of the Brethren
By Donald F. Durnbaugh, pages 330-334

OLD BRETHREN CHRISTIAN SCHOOL

One year of school has been completed
Of working, of laughter, and fun;
One year of lessons with Teacher,
And vacation will soon have begun.

One year of math, reading, and spelling,
And how God created the earth, stars, and sun;
Our teacher taught us that good Christian living
Is shown in more ways than one.

We must work together right willingly;
In play we must always be fair.
For it is God we are serving;
By our actions we show if we care.

We are thankful for what our teachers have taught
us;
They deserve much more than they've earned;
"Christian schools" can produce "Christian children"
If we but practice the good things we have learned.

Then let us all work for our Master,
Sing praises to His Holy Name.
And no one can ever say about us,
Our labors have all been in vain.

--Ruth Flora
Nappanee, Indiana

BIRTH

BOWSER - A daughter, Hannah Marie, born March 29th to
Arnold and Rachel Bowser of Goshen, Indiana.

"LESSONS FROM NATURE" SERIES

FIVE SENSES

What is more pleasant than a quiet walk on a bright spring morning? All nature seems alive and busy. But did you ever stop to think what it would be like if God had not given you five wonderful senses?

Without sight all would be dark--as black as before the creation. The bluebird, the green grass, even the brilliant sun would be nothing to you. Without hearing the birds would be silent, the animals in the field unheard. And if you could not smell, the flowers would be empty and meaningless. If your sense of touch were missing, thorns would not be sharp, the rose's velvety petals would not be soft. Without taste the wild garlic, the spearmint leaves, even those tiny ripe wild strawberries would be flat and unsavored.

Praise God that He gave us such wonderful ways to enjoy His world around us. But we would do well to remember that our five senses are only examples of spiritual senses that are even more precious--and more of a joy to the children of God. "O taste and see that the Lord is good," said the Psalmist. To David, God's judgments tasted "sweeter than honey and the honeycomb." John, the disciple Jesus loved, once wrote about Jesus as that "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life." Although God is invisible, we must learn to "see" Him. He is silent but we must "hear" Him when He speaks. We must "lay hold on eternal life" and hang on tightly to things we cannot touch, "lest at any time we should let them slip."

May our spiritual senses be keen and clear.

--Stanley Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

IF YOU LOVE ME

If you love, as My disciples,
You will let your love appear;
You will keep My words and precepts
And will not deny Me here.

You will shun all sin and evil
And will learn to watch and pray;
You will take the cross I give you
And will bear it all the way.

You will love and help each other
And will walk in truth and light;
You will look to Me in trouble
And will know that all is right.

You will be My true disciples
And will dwell in peace and love;
You will watch and be in waiting
Till I call you home above.

If you love Me, if you love Me,
Keep the precepts that I give;
Thus, in love, the Lord is speaking
That the soul may hear and live.

By E. A. Barnes

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REACTIONS

One of the laws of science states, "For every action there is an equal and opposite reaction." This law is demonstrated in many of our activities. If you push your chair back from your desk you must push forward on the desk with the same amount of force it takes to move the chair back. A jet engine must thrust back with enough power to make the whole plane move forward. The pad on the stock of a 12 guage shotgun is designed to protect your shoulder from the reaction when the gun is fired. In fact, without this law our movements would be very different if not impossible.

This principle seems to apply also in the Christian's life--in the Church and in the home. Actions bring reactions--sometimes good and sometimes tragic. One person makes a statement or does something, and the ripples of reaction begin to form. The more drastic, new, or radical the statement or action, the more violent are the reactions following in the wake.

In our home (like in most homes, I suppose) we are rather free to express ourselves. One makes a remark, perhaps about an event of the day. Instantly, several minds begin to weigh and test the statement and either counter it, pick it to pieces, or perhaps even uphold or verify it. But reactions there are. And the wilder the statement, the more the picking and countering! Of course, much of this is in fun and provides a form of conversation and family entertainment. As long as love reigns, we can profit and enjoy it. But sometimes the remark may carry a trace of insult, reproof, or accusation. Then the reactions are more heated and tempers can flare up, and there is strife and loss.

This sort of thing can also happen in the Christian circle. Here it is most important that there be love.

When we react unfavorably to another's position or remarks, sometimes we see how far we can turn in the opposite direction. We have an old cow that demonstrates this bit of nature. If you want "Maybelle" to move over in the stall and give her a shove in the proper direction, she leans and steps toward you to counteract the shove. It actually works better to push her in the wrong direction!

When we react like the cow and move in the opposite direction, it simply divides us farther apart instead of bringing us closer as Jesus desired when He prayed "that they may be one as we are." How much better it is when we see how much alike we can be--how many ways we believe alike and harmonize.

Like other worthwhile accomplishments, this favorable reaction takes positive effort on our part, for the "law" seems to favor the reaction opposite to the action. But the Spirit of love can make the difference. Love serves as a pad to absorb the shock of the reaction. For someone we love we tend to yield and give them the "benefit of the doubt." We try our best to see the loved one's side of the picture and even make excuses for them. I Peter 4:8 says, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins!"

A limited amount of difference of opinion among brethren can be healthy and broadening. By this we learn that we don't know all there is to know. We learn that those of different situations approach a subject differently. Even non-Christians recognize the need for tolerance and courtesy. One famous statement from our country's history goes, "I may not agree with what you say, but I will defend to the death your right to say it!" This, of course, would not hold true for ungodly and sinful men who sometimes must be silenced.

Reactions take place in situations other than personal relationships. Sometimes we react unfavorably against our training. Sometimes we rebel against our situation. We feel we need changes and something must be done. In these cases we must be sure to weigh true

values and keep God's Word as our light and guide.

The article on education in this issue points out an area in which we can react unfavorably. Most of us can see temptations and pitfalls in some higher education. When a young person enters a college or university with no goal or special purpose, he is wide open to deception from those promoting higher criticism, evolution, and rebellion against authority--not to mention the temptation of being away from home and friends and their restraints and wise counsel. However, this does not mean that we should react and frown on all education and assign to it an unimportant place in our activities. This would be "throwing out the baby with the bath water" and would be a harmful, negative reaction.

Reactions can also be protection for us. When we hear wrong doctrine or deceptive statements, we should react by opposing it with all our might. Perhaps this seems contradictory to the tolerance recommended in this article. Here is where proper balance comes in. Here is where we must, by the Spirit and Word of God, discern and recognize the difference between false doctrine and the varying opinions of good and honest brethren.

May God help us to be subject one to another and unitedly take the sword of the Spirit which is the Word of God and do battle with the issues of our time. May we not just react but act with purpose and faith in the Lord Jesus Christ. --L.C.

OUR FATHER IN HEAVEN

We pray, "Our Father Which art in Heaven". Do we really mean that and feel that He is our Father and treat Him like one? If we are truly born again Christians we are children of His, and He is our Father. Do we treat our Father in heaven like we, as parents, want our children to treat us while they are at home and under our guidance and care?

Do we show our Father that we love Him? If we love Him we will do what He asks of us and obey His holy

Word and keep His commandments. Our children could tell us many times they love us, but it wouldn't mean very much if they never acted like it or obeyed us. We tell our children they are to obey us and listen to us regardless of what someone else might tell them. The Bible says not to believe anything different than God's Word even though an angel from heaven told us. (Galatians 1:8,9)

Do we thank Him for all He has done for us? We like our children to thank us and show appreciation for the things we give them and do for them. God has given us so much and done so much for us. He sent His only Son to die on Calvary's cross for our sins. What love! He has called us and convicted us of our sins and has given us that wonderful peace by our accepting Him as Saviour. He gives us our daily food, clothing, a place to live and all the natural blessings we enjoy. Do we show appreciation to our Father and thank Him or just ask for more and are never satisfied? We wouldn't be very happy and want to give our children many things if they always complained when we gave them something and always wanted more.

Do we talk to our Father each day and ask Him to guide us and include Him in our plans? We like our children to talk to us and include us in their plans, problems, etc. We should ask for our Father's guidance in our earthly plans as He can see the future better than we can see the past, and He never makes a mistake. It's a lot better when our children ask us if they can do something instead of telling us what they are going to do. We wouldn't like it if our children asked us if they could do something and we had to say "no" for their good, and they did it anyway. We need to ask our Father with an open mind (as He knows what is best for us) and let Him have His way. It's amazing how interested He is in even the small things in our lives and how He works things out, and we truly see His hand in it.

Do we completely trust our Father? Our children don't worry about what they are going to eat, wear, etc. as that is the parents' concern, and they trust in their parents to provide. They help to provide the

necessary things of life in doing what they can to help with the work. We are to work and apply ourselves but we aren't to worry about the tomorrows.

Do we accept our Father's chastisement? We have to punish our children sometimes, even though it hurts us, because we love them and are interested in their behavior and their future well-being. We expect our children to take the punishment humbly and not do the wrong again. The Bible says, "Whom the Lord loveth He chasteneth." I believe when the Father chastens us He is tenderly looking down upon us and wanting us to take it meekly and humbly and try to do better in the future.

Do we have that closeness to our Father? There is a special closeness between a parent and a child, and we should have it with our Father. Our children can't be picking or fussing with everyone and about everything or they don't have time or want to have that closeness with their parents. We need to feel love for each other and God; then we'll have the perfect harmony to have the closeness that is so necessary. May we feel that closeness to our Father and feel that we are truly children of His, and He careth for us. If we don't have that closeness, it's our fault because He is as close to us as we let Him come.

May we pray for each other and live so that God will accept us as children of His in that great judgment day.

—Violet Flora

Rio Verde, Goias, Brazil

WORLDLY EXPRESSIONS IN SUNDAY DRESS

"Let no corrupt communication proceed out of your mouth. . ." (Ephesians 4:29)

"If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26)

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matthew 12:37)

"For he that will love life, and see good days,

let him refrain his tongue from evil, and his lips that they speak no guile." (I Peter 3:10)

I have actually heard members of the church say such things as "God", "Jesus Christ", "Lord", "Devil", "Hell", as bywords. We all, even the most unlearned, should know better. (Selector's note: I would like to add "Heavens" or "Heaven's Sake". --F.J.M.)

Most Christians, I am convinced, realize that it is wrong to use the name of God or Christ in vain. Most know that one must not curse or swear. But how often we hear members using questionable language. Many use expressions that belong to the world simply because they do not realize that there is anything wrong with such things. Many of these expressions are euphemisms called "slang".

EUPHEMISM--"A substitution of an agreeable or non-offensive word or expression for one that is harsh, indelicate or otherwise unpleasant." (Websters New International Dictionary)

Now, let us notice some expressions that are quite common, some of which are often used by Christians. The definitions of these words are taken from the Websters New International Dictionary (Unabridged).

GOSH--"A softened form of 'God!' used as a mild oath."

GOLLY--"A euphemistic substitute for God."

GEE--"A minced form of Jesus, used in mild oaths."

DARN--Darnation, Darned--"Colloquial euphemisms for damn."

HECK--"An exclamation used in mild oaths. . ."
(Actually, I am of the opinion that this word is a substitution for the word "hell". --P.O.N.)

DAD--"A euphemistic corruption of God, in oaths."

GUM--"In minced oaths, a dialectal corruption of God."

BLAST--". . . To effect with some sudden violence, plague, calamity, or blighting influence, which destroys or thwarts; to curse ruin. . ."

These are but a few of the many words, the use of which should be stringently avoided by Christians. Let us be careful about taking up words and expressions

without knowing what they mean, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

PROFANITY--is the result of a limited mind trying to express itself. (Anonymous)

By Paul O. Nichols
Selected by Fred Miller

THE ANTIEDUCATION MENTALITY

Why, really, does your school exist? Is it to meet the state requirements for school attendance? Or does it exist to provide for the welfare of your children?

Recently a speaker at a school meeting stated that we would have school even if the state had no attendance laws. But later the school principal commented, "I question if our people would have school apart from state requirement."

This set me thinking! Have we reacted to the higher learning emphasis of the past by developing an anti-education mentality? Have we in an effort to turn from the dangers of higher learning actually swung to a position that minimizes learning?

Such an antieducation mentality is expressed in a mere "get by" attitude about a basic education. It views study as unmanly and weak. It regards schooling as something to be done only because the state requires it. It gives farm chores or other manual labor priority over school studies, allowing for school absences for family work or interests. This attitude does not view the formal education of our children an important matter.

This mentality eats at the very fibers of spirituality. How do I come to faith? How do I grow in my Christian experience? How do I find the answers to life's problems? How? By study--a study of the Scriptures. But what if I have been influenced to minimize study and books? My antieducation attitude will stifle study of truth and that in turn will stifle spirituality.

The Bible represents study as noble and right. What made the Bereans more noble? They searched the Scriptures daily. They applied themselves to understanding the written Word.

The Bible also represents a basic education as necessary for Christian living. The very fact that God has given us His Word in written form assumes that He expects us to be educated to read, and to read intelligently. The kind of study commanded in II Timothy 2:15 cannot be done without first having a basic education. The Scriptures depict the child of God as able to do business and other activities requiring a basic education.

This is not to say that an illiterate person cannot be saved, or that one's spirituality hinges on education. But a basic education is a valuable asset to Christian living.

We should cultivate a wholesome attitude toward learning. Study should be regarded as noble and honorable. We ought to produce students that apply themselves to studying the Scriptures, church history, and other worthwhile studies after they leave the formal setting. We ought to produce students who not only educate themselves in the Scriptures but take an interest in understanding some of the things that are happening around them and take an interest in addressing current church needs through literature.

How do we promote such a wholesome attitude? Firstly, by upgrading our own appreciation for study as adults. Secondly, by making the getting of a basic education serious business. Thirdly, by insisting that our children remain in a formal school setting until they have sufficient self-discipline and appreciation for learning to pursue self-education on their own. Lastly, by challenging our teen-agers that are out of school to study the Scriptures, history books, writings of spiritual church leaders, and so forth.

Some immediately equate the emphasis of this article with the liberal educational emphasis of the past. But there is a marked difference. The past emphasis pursued worldly curriculums and philosophies. The past emphasis urged continuing in a formal education

beyond a basic education. But some things should not be studied by immature minds and there is a time to quit the formal aspect. The time never comes for us to stop studying the Scriptures. The time never comes for us to stop reading spiritual books. The time never comes for us to stop being students.

Our attitude toward learning holds broader implications than may be noticed at first. We must see the need of having purposeful, well-directed schools to provide for the spiritual, social, and academic welfare of our children.

By H. Lynn Martin in
The Christian School Builder

WHEN JESUS IS LORD OF ALL

If I would take all of my possessions
And consider a thing called pride;
If I would look at all my depressions,
Everything that I've tried to hide;
If I'd just look to the Lord
When possessions I am trying to horde;
Surely at His feet I would fall
When Jesus is Lord of all.

If I were to search all of my deep longings
And ponder each one of my dreams;
If I'd realize my mind is following
This temporal world and its schemes;
If I'd just look to the Lord
And thoroughly change my mind so deplored;
Oh surely, then, I would not fall
Since Jesus is Lord of all.

If I would consider all my failures
And from them each a lesson learn;
If I could show kindness to my railers
And with prayer, for them I should yearn;
If I'd just look to the Lord--
His reproach I cannot bear, nor afford--
If I'd say, "Lord, on You I call,
Only You are Lord of all."

If I would put all of my tomorrows
Under the shelter of His love;
If I'd let Him gently turn my sorrows
To peace and blessings from above;
If I'd just look to the Lord
And receive all that He has for me stored;
If I'd just, on bended knees, fall
And make Jesus Lord of all.

If I'd open my ears to hear Him say,
"My child, repentantly come here."
There definitely is no other way
To have blessed Jesus so near.
Just call, mercy you'll receive,
And though sinful men will try to deceive,
Cling to the Rock, on Jesus call
NOW receive Him, Lord of all!

Oh how happy we are when we're baptized,
And our sins we finally realized.
How comforting to have Someone to call;
For I've made Jesus Lord of all!
Now it is so fulfilling
To commune with dear brethren so willing
To wash my feet and give the kiss;
Nothing's more lovely than this!

—Ron Cable
Goshen, Indiana

COMMUNION NOTICE

We, the members of the eastern district of the Old Brethren, have appointed a lovefeast and communion for the 23rd and 24th of May at the Wakarusa meeting house. The Lord willing, we are looking forward to a time of sweet fellowship and feeding upon His Word. A hearty invitation is extended to all of our brethren, sisters, and friends.

—Melvin Coning

(For Annual Meeting notice, see page 15.)

HISTORICAL

GROUND-SEARCHING QUESTIONS

SUBMITTED TO THE EARLY BRETHREN AT SWARTZENAU
(continued)

QUESTION 19: Are not the children as capable of being baptized as of having faith (according to Luke 1:41-44; Matthew 18:3; Luke 18:16,17; I Corinthians 7:14, etc.) even though they do not know how to express this with many words as do the adults? Is this not in accordance with the Word (Mark 16:16) that it is not so much a matter of an easily deceptive oral profession of faith as the truth of faith itself?

ANSWER: There is only one example of this in Scripture. John was moved in his mother's womb through the Holy Spirit because he was a child of the promise and was to be a forerunner of the Lord. Yet, it is obvious that he could not have been circumcised in his mother's womb but only after he was born. Despite this, they waited with circumcision until the eighth day. Therefore, even the moving of Saint John did not cause a change in the plan of God concerning circumcision. Rather, he was circumcised like all other children on the eighth day.

It is exactly the same with baptism. Even if the children of believing parents were to move in their mothers' wombs, they would have to wait with baptism until they were born. Again, once they were born, they would have to wait until they were moved by the Holy Spirit to desire baptism with specific words. Only then might they be baptized, because outward water baptism requires an outward expression of desire, as may be seen from Christ himself (Matthew 3:13). This desire must be effected by the true faith in the Lord Jesus. Otherwise, it is not permissible to baptize a child. Salvation is not dependent upon the water, but only upon the faith, which must be proved by love and obedience.

QUESTION 20: Does it not run counter to the evangelical character of the New Covenant to make an

outward ceremony indispensably necessary for salvation? Is this not rather identical with the doctrine of the old Law-zealots against whom Paul wrote so emphatically in his letters to the Galatians and the Colossians?

ANSWER: We do not make of outward baptism anything else than what is commanded by Scripture. Since it says that believers should be baptized, we consider it disobedience to oppose that which God has commanded. Whoever opposes God in one thing--even if it is as insignificant as outward baptism--such a person will be properly punished for this disobedience. However, I do not think that a single commandment of the Lord Jesus dare be considered insignificant, if we consider the power and might of the Sovereign without reluctance. Concerning that about which Paul wrote to the Galatians and Colossians, it has only to do with the laws of the servant Moses, because they were too weak (see Hebrews 7:18). The Galatians wanted to follow these laws in order to be spared the cross of Christ and to set aside the teachings of Jesus. Paul reminded them of the baptism when he wrote: "For as many of you as were baptized into Christ have put on Christ." (Galatians 3:27) Consequently, Paul is not at all against baptism, but rather for it.

QUESTION 28: Are all of those whom you baptize immediately reborn of God in truth?

ANSWER: That would indeed be a good baptism, if all those whom we baptize in water were truly reborn. It cannot be proved that all of those baptized by Christ and the apostles turned out well. If, however, true faith is present, and the Word is grasped or accepted in the water bath by faith, then a considerable rebirth or cleansing occurs in the "washing of water with the word." (Ephesians 5:26)

QUESTION 32: Can you testify before the countenance of Jesus Christ, the omniscient Searcher of hearts and Judge of the living and the dead, that you yourselves have always been one heart and one soul?

ANSWER: God does not require of us that we should

be at this time in the perfection of one heart and one soul. We cannot say that we are completely one in spirit, but we must be one in purpose. That is, we must help one another until we all attain to the same faith and to that unity of fullness in faith of which Ephesians speaks (4:11-13). No one can say that the church at Jerusalem was one heart and one soul in the state of perfection. In the beginning they were united in their discipleship of Christ with denial of everything worldly. That they were not one in understanding may be seen in Acts 15:5, etc.

Those who came from Jerusalem taught differently about circumcision than did the apostles. They had great trouble in working toward unity. It is therefore surprising that this perfect unity is demanded of us in these dreadful days, in which darkness and gloom cover all peoples. Indeed, those who boast of the inward baptism of the spirit are so disunited that they show only ignorance and discord even in the plain and clear commandments of water baptism, as well as in other fundamental points of faith.

QUESTION 34: What are your reasons for considering your newly established church, the practices of baptism, ban, etc., equal to those of the apostles, inasmuch as you can prove neither your divine calling, talents, nor results in your lives?

ANSWER: We consider ourselves far inferior to and still unworthy in the matter of power of working miracles, as compared to the apostles. Concerning the doctrine and the intention, we must pray to God that He might make us resemble the intention of the apostles, yes, even His Son Jesus.

From European Origins of the Brethren

By Donald F. Durnbaugh, pages 334-340

BIRTH

MARTIN - A daughter, Marissa Susan, born April 21 to David and Mary Ann Martin of Dalton, Ohio.

HOMESICK FOR HEAVEN

Sometimes I get homesick for Heaven
Where flowers eternally bloom,
Where music flows on like a river,
And no discord will enter the tune.
Where the tree of life yields its fruitage
Of blessings each month of the year;
Its leaves will heal all the nations,
And there'll never be any more fear.
Where there is no sickness or sorrows--
No darkness nor suffering nor pain;
Where death never robs us of loved ones
And all join in the Heavenly strain
Of praise to our Lord and Redeemer,
Of glory and honor and love
To the Father, the Son, and the Spirit
That is filling all Heaven above.
Many loved ones are over there waiting
By the side of the river of life,
Where there is no sorrow nor heartache,
No weariness, struggle, nor strife.
Where everything blends into beauty
And harmony, perfect and sweet,
Where God wipes away all tear drops;
There we'll find perfect rest near His feet.

Selected by Loraine Bayer

ANNUAL MEETING NOTICE

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on June 5, 6, and 7 at the Salida, California, meeting house. Friday will be council day; on Saturday and Sunday (Pentecost), will be public preaching; and on Saturday evening, the Communion service. A hearty invitation and welcome is extended to all our members and friends to attend.

—Joseph L. Cover

"LESSONS FROM NATURE" SERIES

BUSY AS A BEE

"April showers bring May flowers," goes the little saying, and what do May flowers bring? Bees! Tiny bees, honeybees, bumblebees--all kinds of bees are flying from flower to flower. And it's a good thing! Because the bees need the pollen and nectar from the flowers for food, and the flowers need the bees to move their pollen around to help make new flower seeds. God has made it a marvelous arrangement, but notice how hard the bee has to work. It isn't just playing, you know. Worker honeybees may only live for six weeks in the summer, because they wear their wings out, flying. Did you know they fly 13,000 miles to make just one pound of honey?

The Bible teaches us that we must work hard, too. Like the bees, we must sometimes put in long days, or we may have to "beg in the harvest." The Scripture says that laziness is sin, and that if a person will not work he should not be allowed to eat.

Here's a poem about the hardworking honeybee:

See the little bee so busy!
Doesn't she get ever dizzy?
Flying up, and flying down,
Buzzing busily around--
God has given her the power
Thus to search the tiny flower,
Pollen there to find, to eat,
And nectar for her honey sweet;
The Lord has made her, this I see--
Or she could never be a bee.

--Stanley Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

LET ME FORGET

Let me forget life's little stings
And think of better, sweeter things.
Let me forget the unkind word
That someone spoke when he was stirred.
Let me forget, O Lord, forget
Unpleasant happenings I have met,
And then look up and give Thee praise
For happy hours and pleasant days.

Let me forget the unkind blow
That someone dealt me years ago;
Or yesterday, perhaps today,
While I was going on my way;
And help me, Lord, forget the deed
And for his welfare plead and plead,
Lest he should fail to count the cost,
Then die and be forever lost.

Let me forget my own mistakes
That every human being makes;
Let me forget my failures past
And reach life's highest goal at last;
Let me, O Lord, forget, forget
Whatever causes sad regret,
And know that Christ forgives us all
When we on Him most humbly call.

Selected by Bertie Baker

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"GOD WITH US"--GOD IN US

More than 700 years before it came to pass, the birth of Christ was foretold by the prophet Isaiah in these words: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

". . . which being interpreted is, God WITH us." (Isaiah 7:14, Matthew 1:23) But when Jesus promised the Holy Ghost to His disciples (John 14:16,17) He said, "He shall be IN YOU." Thus the Apostle Paul says (II Corinthians 6:16), ". . . for ye are the TEMPLE of the living God; as God hath said, I will dwell IN THEM, and walk IN THEM; and I will be their God, and they shall be my people."

A certain writer has said, "King Solomon seems amazed at the thought of God's dwelling in a temple on earth. He says, 'But will God indeed dwell on the earth? the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?' If Solomon could hardly conceive how God could dwell in a building made by human hands, what would have been his exclamation if he had been confronted by the New Testament revelation of God's dwelling in bodies of mortal men, who by nature have been depraved and are sinful in God's sight?"

In the New Testament quotation from John 14:16,17, Jesus distinctly sets forth the trinity of the Godhead and the office of each. Thus, throughout the whole history of the Bible, it can be seen how this triune Godhead worked in holy counsel and unity in the creation and also continued in the same manner in the work of redemption. For at no time since the creation has mankind been completely out of communication with one or the other of the Persons of the Godhead--unless it may have been in the interval from the death of Abel to the birth of Enos (Genesis 4:25, 26), a period of possibly 200 years, during which it

appears that no one "called on the name of the Lord." From that time until the giving of the law from Mount Sinai, God appeared and communicated in various ways with chosen and faithful men of old, as Enoch, Noah, Abraham, Isaac, Jacob, and Moses.

But when Moses received the law in Mount Sinai, God also instructed him to build a "Tabernacle" for a dwelling place among the congregation of the Children of Israel: "And I will dwell among the congregation of the children of Israel." (Exodus 29:45) "And I will set my tabernacle among you, and will be your God, and ye shall be my people." (Leviticus 26:12)

This, now, was a new PRESENCE of God among His people. The Tabernacle continued with the Children of Israel throughout their "wanderings" in the wilderness and was brought into the Canaan land by Joshua. It was set up for a resting place at Shiloh (Joshua 18:1), where apparently it remained for about 300 years, until the Ark of the Covenant was removed out of it, in the time of Eli and Samuel, when the Children of Israel fought with the Philistines. They were defeated, and the "Ark" was taken away from them, and the "Presence" or "Glory of the Lord was departed from Israel." (I Samuel 4:4) There is no further record of what became of the Tabernacle, but about 100 years later, King David brought up the "Ark of the Lord" and placed it in a tabernacle which he had pitched for it in Mount Zion. (II Samuel 6:17) We are unable to tell if this was the same tabernacle that was at Shiloh but rather think it was not.

At the same time that God made the covenant with the Children of Israel at Mount Sinai and commanded Moses to build the Tabernacle, He also commanded him to teach them: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . ." (Deuteronomy 18:15-19) Thus the 8th chapter of Hebrews tells us that the tabernacle which Moses built under that "first Covenant" and its service and priesthood were but an EXAMPLE and SHADOW of "heavenly things"; and Jesus Christ was "that Prophet" and "Eternal High

Priest" and "Mediator" of a "new and better covenant; established upon better promises." This Jesus, the son of Mary, was conceived of the Holy Ghost and was to be called the "Son of God". He was the "Immanuel" of Isaiah 7:14, or "God with us". He was with God in the beginning and WAS GOD and was "made flesh and DWELT AMONG US."

Thus God the Son came down to visit the earth and lived here awhile WITH US--as a man, and was "tempted in all points like as we are; yet without sin." "He was the image of the invisible God," and "In him dwelleth all the fulness of the Godhead bodily." This was a far more comprehensible and intimate manifestation of the Godhead than was the "Presence" in the tabernacle of the congregation of the Children of Israel. When one of His disciples demanded of Him to "Show us the Father and it sufficeth us," He said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father. . ."

What a blessed realization it must have been to those who believed on Him when He was on earth and knew that He was the Son of God. But Jesus, in His bodily presence, could only be WITH them, and not IN them; and sometimes he was absent from them, and then they were sorrowful and lonely. So He told them, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." ", . . that he may abide with you forever, even the Spirit of truth. . . for he dwelleth with you, AND SHALL BE IN YOU."

How expedient, indeed, this was that the Comforter, which is the Holy Ghost, might come and dwell IN US. This is no doubt the greatest and most blessed "presence" of all--GOD IN US.

When Jesus led His disciples out on Mount Olivet to ascend to the Father and lifted up His hands and blessed them, He said, "And, behold, I send the PROMISE of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high"

The "Promise of the Father" was abundantly foretold by the Old Testament prophets (Isaiah 32:15; Isaiah

44:3; Joel 2:28,29; etc.) And when the apostles were FILLED with the Holy Ghost on the day of Pentecost, Peter began to preach to the "multitude": "THIS IS THAT WHICH WAS SPOKEN BY THE PROPHET JOEL: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon ALL FLESH (not one nation only, but ALL FLESH). . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST. For the PROMISE IS UNTO YOU, AND TO YOUR CHILDREN, AND TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL."

Though Peter, under the influence of the Holy Ghost, could preach this acceptance by God of all nations, he had still to learn it more clearly in the vision of the "great sheet" let down to him on the house top, which he did not fully understand until he came into the house of Cornelius and saw the Holy Ghost come upon them (the Gentiles), as He did upon the apostles at the beginning. (Acts 11:15) "Forasmuch then as God gave them the LIKE GIFT as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (v. 17)

This is the new and better covenant, established upon better promises of Hebrews 8:6-13. "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws INTO THEIR HEARTS, AND IN THEIR MINDS WILL I WRITE THEM: And their sins and iniquities will I remember no more. . . Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, BY A NEW AND LIVING WAY, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Hebrews 10: 15-22)

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father (My Father). The

Spirit itself beareth witness with our spirit, that we are the CHILDREN OF GOD." (Romans 8:15)

--Daniel F. Wolf
Reprinted from
June, 1957, Pilgrim

KEEP YOUR HANDS ON THE PLOW

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62)

I suppose that only a few of the older readers remember actually holding a walking plow with both hands while a horse pulled it slicing through the soil and rolling over a strip of sod. Even with the crude plows of past ages (perhaps held by one hand) there was a skill to managing it, and the Saviour here compares it to the struggles of the Christian's life.

The plowman had to have some foresight. To end up right at the edge of the field it was important that the first or middle furrow be straight and parallel to the side of the field. The way to accomplish this was to set the course by something to sight on, and then keep heading straight for it. To look back meant a crooked course.

In the Christian life we must keep our eyes on the goal, the finish line, the guide post. To measure the future by what has passed is to lose the proper perspective. Paul says, ". . . Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:13,14) If we dwell on the events of the past (which we can never change and only God can forgive) it cripples us for facing the issues of the present.

This principle also has a group application. We may find ourselves quite willing to forget our own past but remembering vividly the past of others. Our own mistakes and waverings we may excuse as weaknesses and slips, while we judge our brothers and sisters

more harshly for their past errors. If we would be forgiven, the Saviour says, we must forgive.

To look back while plowing a furrow (in the Christian life) may have even more serious implications. It may indicate a wish to quit or return. It may mean giving up the struggle. In plowing, there is no backing up to do a section over. Once started, you must plow on through to the end. The plow may well be hard to hold, especially if it strikes stones, roots, or hard places in the sod. But this is the very purpose of plowing: to loosen the soil and prepare for planting; to root out the stones and break up the clods.

In our experiences following Christ we must not give up and we cannot go back. Are we faced with difficulties? Does the job sometimes seem impossible to complete? Does the day hold no joy? Have we problems with fellow workers? Sometimes the only way is forward. Sometimes we seem to be in the position of the Israelites at the Red Sea. The Egyptians were storming up behind them, bent on vengeance. The sea lay before them. Moses told the people, "Fear ye not, stand still, and see the salvation of the Lord. . . ." This was surely good advice, but when the time came, God told Moses, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward . . ." (See Exodus 14) From a situation that looked hopeless, God delivered those discouraged people by sending them forward. He brought them through the obstacle that seemed to block their way. He is just as powerful today and just as willing to give us similar victory.

Still another observation on the plow is the thought of steadfastness. Someone has said regarding promises and resolves: "Nothing is easier than saying words and nothing harder than living them out day after day." To plow well and to live the Christian life well both require steady, day-by-day struggle. Jesus assures us that His yoke is easy and His burden is light. It is this way when we walk with Him and let Him bear our burdens and cares. The hard part is going against the selfish nature that each of us possesses. This nature is ever present and wants the

excitement and thrills. It resists the day-after-day struggle with its seeming dullness and repeated self-denial. The only way is to crucify this nature and die to it daily. The new life in Christ is the victory.

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Corinthians 15:58)

One song, a Negro spiritual, puts it this way:
"Keep your hands on the plow, and hold on!" --L.C.

UNITY AMONG THE BRETHREN

My dear brothers, I have sat down to compose this short essay for the sake of unity. It has been my experience, in the short time I have been a member of "the Brethren" and specifically the Old Brethren, that although there is a widespread acceptance of the members of one Brethren church with those of another, it is by no means universal.

The cause for this lack of unity appears clear to me, and I will point it out soon. I am quite confident that the sanctions, disfellowshipping, etc. that have been imposed "de jure" if not "de facto" are not consistent with scripture. There is further no doubt in my mind that if we were willing to accept each other fully as members of the body of Christ, that we, as Brethren, would be taking a giant leap in making manifest the grace of God that abounds in us all.

This is a question which some may not want to address; however, its time has come. We are no longer living in the relatively simplistic days of the 1880s. The times, the pressures of our present environment demand that if we are to survive as a Brethren body of believers, if we are to preserve our rich heritage and be a light to the world--a beacon to be seen, then we have no alternative but to look at what few differences we may have and see them as they really are and not the mountains some would have us believe that they are.

We are all one.

Let us think and pray upon the following scripture:

I Corinthians 12:12-14:

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles (whether we be Old Brethren, German Baptist, Dunkard Brethren, etc.), whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

The purpose of this essay is to encourage unity among us; to help us realize that we are all really "one in the body".

We are all of us (the "plain" Brethren groups) the inheritors of a great tradition--the inheritors of a tremendous faith, study, and application of our founding brethren. The modes of worship we follow today came from these founding fathers. I feel confident that Mack, Becker, Sower, Moomaw, etc. would feel equally comfortable if they were to visit any of our churches.

- We profess the same beliefs.
- We are all baptized by triune immersion.
- We have all made the same professions of faith when we were baptized.
- We all accept and observe the same ordinances.
- We all accept basically the same customs in dress and living.

Yes, we do have some differences, and tolerate amongst our various bodies some practices that might not be tolerated in another church. But we are all fundamentally the same. In perspective, the differences we have are not worthy of granting to them the importance some have given.

We are all one in the body. Scripture tells me this. Let us not stumble over an ant hill on our journey to the New Jerusalem. Romans 14:10: "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ."

I take the liberty to quote from B. F. Moomaw's book, A Treatise on Triune Immersion, pages 43-44. In this

passage Moomaw is imagining a conversation with the Apostle Paul.

Moomaw: "What idea, then, brother Paul, do you intend to convey in the passage in question?"

Paul: "I mean that you, the church, should be like Christ--filled with all the fulness of God, that you might glorify Him in the church by Jesus Christ, throughout all ages, world without end." "I therefore beseech you, that you walk worthy of the vocation wherewith you are called, in union and love, that there be no shameful divisions among you; that you 'keep the unity of the Spirit in the bond of peace,' according to the nature and character of God, who is one in the essence, in power, in motive, and mode of operation. There is essentially one body, or Church of Christ, and members in particular. There is one Spirit, one controlling influence over us, all called to one glorious hope, arising from one glorious promise."

The theme of the above is unity--growth through unity. Let there, my brothers, be one Brethren church in spirit, composed of its several members united in love and practice for the sake of our dear Savior Who died for us all, redeeming us to eternal life.

Part 1: The Problem

"The Lord then showed these persecuted exiles a place of refuge in the county of Wittgenstein. . . Freedom of conscience was granted at Schwarzenau. Therefore many different kinds of people go there to Schwarzenau. . . Those who came together there because of persecution were at first called 'Pietists', although they differed from one another because of various opinions and also through diverse customs and habits. They themselves, however, called one another 'brethren'." --Alexander Mack, Jr.

As a convert to the Old Brethren Church from the Episcopal Church, I have been interested in this unity question and have often wondered why with some of the "brethren" and even among some congregations (of different churches) there exists a lack of acceptance of one another. This lack of acceptance is made manifest, among those concerned, with the refusal to salute one

another with the holy kiss.

This lack of acknowledgement is by no means universal, and I do not intend to make it sound so. It has, however, been a problem to me in that, when I meet a member of one of the other old order churches, I don't know whether he wants me to salute or not. I do, yet I don't want to cause embarrassment.

Not long ago I was present at a baptism attended by members of our church and those of another. I eagerly wanted to meet these fellow brothers, yet I held back, not knowing how to greet them. Some saluted, some didn't. I know I was somewhat hurt when a brother wouldn't salute me, and I am sure that I hurt others by not initiating the holy kiss to them--you could see it in their eyes. What an uncomfortable, tragic and unfortunate situation!

This event sparked my interest in this subject of the "holy kiss" so I did some study and the following is the result. I solicit your comments and correspondence for further edification.

There are at least five references in the New Testament where the brethren are taught, admonished or exhorted in extending the holy kiss.

Romans 16:16: "Salute one another with an holy kiss. The churches of Christ salute you."

I Corinthians 16:20: "All the brethren greet you. Greet ye one another with an holy kiss."

II Corinthians 13:12-13: "Greet one another with an holy kiss. All the saints salute you."

I Thessalonians 5:26: "Greet all the brethren with an holy kiss."

I Peter 5:14: "Greet ye one another with a kiss of charity . . ."

What can we find in common with these five passages?

First, they are written to three separate and distinct churches or groups of believers. It could be assumed that all these groups of faithful Christians did not have the same customs, the same ways of doing things; yet, they had a common bond in their belief in Christ--they were one in the body. This appeared

to be the important thing, the one element truly cementing them together--this bond made manifest with the exchange of the holy kiss.

Second, in every instance those addressed are told to salute all the brethren with the kiss. This seems to have been the universal mode of greeting as the early brethren traveled from country to country and province to province.

(We call ourselves a "primitive" Christian church--one which is attempting to pattern its practices after the earliest believers. Then let it be. At my first love feast I met a brother from another church and attempted to salute him. He refused, saying he was from another district. My understanding of scripture can find no validity in this objection to saluting one another.)

Third, the exhortation to greet with the holy kiss always comes at the end of the letters. It is part of Paul's closing--a last bit of advice and counsel.

The ending, along with the opening of these letters, is the portion where the author expresses his love, concern and unity with those to whom he is writing. There can be no doubt that the holy kiss must have been the ultimate expression of this love, concern and unity during those early days--and so it should be today.

Fourth, we see that those to whom Paul is writing and whom he reminded to meet with the kiss were located in widely separated regions, Italy and northern and southern Greece.

Many scholars are of the opinion that Paul's letter to the Thessalonians was his earliest epistle, written between A. D. 49 and 54. This faithful church was composed of some Jews and a multitude of Greeks.

My point is this: that this church was exhorted to "greet all the brethren with an holy kiss." Now these brethren included the gentile Greek and the converted Jew--people who had and, I am sure, maintained varying habits and customs; yet they overcame their differences through Christ's bond and were able to express their unity of fellowship with the kiss. Should we, my brothers, do anything less?

I find it difficult to understand why we, the members of the plain Brethren churches who are in basic agreement on everything, find it hard to accept this universal mode of greeting that was so obviously important to Paul and the early church.

Part 2: The Real Problem

There is no way to bring this discussion to a conclusion without looking at the ordinance of baptism.

I again quote from Elder Benjamin Moomaw's book on triune immersion, written in 1865. I quote two small sections.

He first asks the question: "What is baptism?" He says it is an "ordinance of the New Testament initiated by Jesus Christ, by which a penitent believer is dedicated to God, and introduced into the body of Christ, or in other words, into the visible church: that is to say by the authority of Heaven."

In a footnote on page 9 Moomaw goes on to say, "Baptism, if valid, is the privilege of male and female in the new covenant, and secures to them the promise of fellowship with Christ here, and an eternal reign with Him in His royal kingdom."

Now, the real problem.

It is obvious to me that the only reason that one brother could deny the holy kiss to another would be if that brother did not consider the other "one who has attained the promise of fellowship with Christ." And this, we have seen, is achieved through holy baptism.

If, on the other hand, the denying brother does consider the other as having attained fellowship with Christ, yet still insists on denying the New Testament teaching to "greet all the brethren with an holy kiss", then that brother, it would seem to me, must examine his motives in denying obedience to this scripture.

I know I am bold in saying this, but the only way the universal acceptance and extension of the holy kiss question will be favorably resolved (among the brethren) is simply when all of us "brethren" accept one another's baptism as being valid.

This is the problem. Once you accept the validity

of one's baptism then you must acknowledge the result of that baptism. The authority of scripture then exhorts, in the spirit of unity, to exchange the holy kiss, the kiss of charity.

We all know that there is absolutely no difference (not a jot or tittle difference) between the baptisms of our churches. Yes, we have some differences of opinion and action, but fundamentally we are the same in beliefs, actions and purpose of life.

For those who say that the difference is too great for the acceptance of one another as members of Christ's body on earth, it might be noted that their very own great-grandfathers might be pretty shocked at some of the practices they have adopted today.

My brothers, all my brothers, we have such a great tradition in the "Brethren" church. Let us see this. Let us work together in unity (the theme of I John). Let us accept, in love and understanding, the few differences we have and not let them drive us apart.

Let us, my brothers, resist with all our strength the perpetuation of this unfounded and shameful divisiveness. Let us greet one another as "one body" of believers yet remain members of separate churches. Let us, when we meet, meet as brothers in Christ. With the holy kiss let us meet and share the love of God together. Let us resist the devil in all his ways.

Let us resolve not to be the one to deny, here on earth, the holy kiss to his brother--the same brother we will embrace with tears of joy and thanksgiving in heaven.

Let us be a united front to the world and show them how true Christians ought to act. Yes, my brothers, let the "lower lights" shine.

Some say this dream of mine is impossible, yet we all know that nothing is impossible with God. Let His will be done.

Prayer for Unity

Our Father, we thank You for the privilege of being together at this time and at this place. As Your people, we pray that Your love will

unite us into a fellowship of discovery.
Cleanse us of everything that would sap our
strength for togetherness.

Unravel the knots in our spirits
Cleanse the error of our minds
Free us from the bondage of negative imaginations.
Break down the barriers that sometimes keep us
apart and cause us to drift along without a
dream.

As we go from here--
Explore in us new possibilities for service.
Kindle within us the fires of Your composition
so that we may not wait too long to learn to
love.

May we be a people with loving purposes--
Reaching out . . .
Breaking walls . . .
Building bridges . . .
Let us be your alleluia in a joyless,
fragmented world.

In the name of our Lord, we pray.
Amen. (Champ Taylor)

--John Schonwald
Modesto, California

MARRIAGE

COVER - BOONE: David Cover and Rosemary Boone were
married May 17 at New Lebanon, Ohio.

New Address: 19290 Cherokee Rd.
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HISTORICAL

GROUND-SEARCHING QUESTIONS

SUBMITTED TO THE EARLY BRETHREN AT SWARTZENAU
(concluded)

QUESTION 37: Is it not true that you began your new baptism with much uncertainty and wavering and have continued in this way up to now? Has this not also been shown in other things, as, for example, you once rejected the married state, and then soon permitted it again--once did away with work, then introduced it again?

ANSWER: We have begun the baptism of the Lord Jesus in accordance with His command in great assurance of faith. The dear God has sustained and confirmed us in this to this day by His grace amidst great opposition. We indeed can say with great certainty that those who believe should be baptized. But it is true that we had to continue discussions on marriage, work, yes, and still other matters, after the baptism. Before our baptism, when we were still among the Pietists, we were not taught otherwise by those who were deemed great saints. Therefore, we had much contention until we abandoned the errors which we had absorbed.

QUESTION 38: On which point, then, can the undoubted divinity of your new church be recognized before all others in the whole world?

ANSWER: We indeed have neither a new church nor any new laws. We only want to remain in simplicity and true faith in the original church which Jesus founded through His blood. We wish to obey the commandment which was in the beginning. We do not demand that undoubted divinity be recognized in our church fellowship. Rather, we would wish that undoubted divinity might indeed be recognized in Christ himself, and then in the church at Jerusalem. If this and its divinity in teaching, words, and commandments were to be acknowledged, then it could be determined whether a church has this divine teaching in it or not. If this is realized, then we think that it would be

sufficient to recognize a church before all other churches in the whole world, if she is subject, as a true wife to her husband Christ, to His commands, yes, if it still strives to be even more submissive. Whoever has not known Christ in the divinity of His commandments will hardly recognize His church even if the twelve apostles were serving as its bishops and teachers.

GRUBER:

These are the most urgent questions about your new baptism and church, that were deemed necessary to present at this time to you, dear friends, for your own sake as well as that of others. You may now consider them, and prepare your corporate, clear, and candid explanations with your accompanying reasons. You should do this in such a manner as you can dare to account for such an important matter before the countenance of Jesus Christ, all His holy angels, and the elect on the inevitable day of most strict examination of this, your new work, without contradicting His noble Spirit in your consciences or those of others.

MACK:

Beloved Friends:

Upon your request, we have published in love these answers to every one of the forty points of the searching questions which you have submitted to us upon our good consciences before God. They are answered according to our faith and good conscience before the God who sent His Son out of love to the world that we should hear, believe, and have eternal life through our faith in Him. If, then, your salvation and blessedness are dear to you, hasten and bow your necks under the scepter of this great King. Believe that His teaching is true and His baptism is saving and blessed for poor sinners. Do not say, "Of what use is this water for me?" and do not try to comfort yourselves with your infant baptism, which was introduced into the world in contradiction to God's Word.

Otherwise, may this simple testimony (which is published by the Baptists at Schwarzenau upon urgent appeal) be a witness along with your own consciences, at the great Day of Judgment of the Lord Jesus, who

will come with flaming fire to take vengeance on those who were disobedient to His gospel. Now, to the strangled Lamb, who alone has might and power in heaven and on earth, be praise, honor, and glory, from eternity to eternity. Amen.

"Behold, he is coming with the clouds, and every eye will see him, every one who pierced him."
(Revelation 1:7) Amen.

Published at Schwarzenau, in the month of July, in the year of our Lord 1713.

For complete account see European Origins of the Brethren by Donald Durnbaugh
(pages 325-345)

BROKENNESS

(This tract was written by an English vicar and former missionary to Africa, a real brother in the Lord who ministered at the International Revival Conference in Switzerland in 1970. His reply to our request to reprint it reveals the spirit of Mr. Collinson: "Please do feel free to use the leaflet on 'Brokenness' wherever and however you think it may be used to help. I need to learn every word of it afresh. While I wrote it out of a living experience, I find it can quickly become a lovely vision rather than a daily walk. I need so much to be 'broken' daily.")

Sometimes it is asked what we mean by brokenness. Brokenness is not easy to define but can be clearly seen in the reactions of Jesus, especially as He approached the cross and in His crucifixion. I think it can be applied personally in this way:

WHEN to do the will of God means that even my Christian brethren will not understand, and I remember that "Neither did His brethren believe in Him" (John 7:5), and I bow my head to obey and accept the misunderstanding, THIS IS BROKENNESS.

WHEN I am misrepresented or deliberately misinterpreted, and I remember that Jesus was falsely accused

but He "held His peace," and I bow my head to accept the accusation without trying to justify myself, THIS IS BROKENNESS.

WHEN another is preferred before me and I am deliberately passed over, and I remember that they cried, "Away with this man, and release unto us Barabbas" (Luke 23:18), and I bow my head and accept rejection, THIS IS BROKENNESS.

WHEN my plans are brushed aside and I see the work of years brought to ruins by the ambitions of others and I remember that Jesus allowed them to lead Him away to crucify Him (Matthew 27:31) and He accepted that place of failure, and I bow my head and accept the injustice without bitterness, THIS IS BROKENNESS.

WHEN in order to be right with my God it is necessary to take the humbling path of confession and restitution, and I remember that Jesus "made Himself of no reputation" and "humbled Himself . . . unto death, even the death of the cross" (Philippians 2:8), and I bow my head and am ready to accept the shame of exposure, THIS IS BROKENNESS.

WHEN others take unfair advantage of my being a Christian and treat my belongings as public property, and I remember "they stripped Him. . . and parted His garments, casting lots" (Matthew 27:28,35), and I bow my head and accept "joyfully the spoiling of my goods" for His sake, THIS IS BROKENNESS.

WHEN one acts towards me in an unforgivable way, and I remember that when He was crucified Jesus prayed, "Father, forgive them; for they know not what they do" (Luke 23:34), and I bow my head and accept any behaviour towards me as permitted by my loving Father, THIS IS BROKENNESS.

WHEN people expect the impossible of me and more than time or human strength can give, and I remember that Jesus said, "This is My body which is given for you. . ." (Luke 22:19), and I repent of my self-indulgence and lack of self-giving for others, THIS IS BROKENNESS.

By John Collins

From a tract reprinted by Calvary Fellowship Mission
Little Smoky, Alberta Selected by Lois Martin

"LESSONS FROM NATURE" SERIES

THUNDER EGGS

Have you ever seen a Thunder Egg? If you would look in the right places in the Cascade Mountains, you might find some plain brown stones, about the size of eggs, which the Indians called Thunder Eggs. The outside of these strange stones is of a drab brown color. Really, they look like hardened mud and are not shiny or beautiful at all. But if you would use a special saw to cut the stones in half, you would be in for a real surprise. You would find the inner part of the stones to be of brightly-colored agate, clear in places, with milky bands of color like the stripes in glass marbles. When cut and polished, the Thunder Eggs are a shining wonder, marvelous to behold.

The Thunder Egg could easily be compared to a clear conscience. A person whose conscience is clear may look like everyone else on the outside--just an ordinary person. But **his** conscience inside shines as brightly as polished glass. **Like** the inner beauty of the Thunder Egg, it is hidden from view. Only God can see it. Few people **know** of its beauty to appreciate it, but it shines like a perfect jewel.

Another lesson we can get from the Thunder Egg has to do with our appearance. If we make our clothes and hair too stylish or beautiful, we are likely making our heart ugly with pride. Peter tells us that, instead, our adorning should be "the hidden man of the heart... even the ornament of a meek and quiet spirit, which is in the sight of God of great price." A clear conscience and a meek spirit may sometimes be hidden from man; but in the sight of God they are beautiful--and precious.

--Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

FATHER, I THANK THEE

Father in Heaven, I thank Thee
For Jesus who died in my stead,
Who bore the cruel mocking and scourging
And thorns that were crushed on His head.

For me did He bow in the garden
And sweat drops of blood for my sin;
The vileness and filth of my nature
Were laid in that hour upon Him!

He went to the cross to redeem me
And took all the shame that was mine;
But praised be His name! He has conquered
The devil and sin for all time.

Now I have peace, life, and glory
Where once I was dead in my sin.
Now I am free from my bondage;
Have the rest man is seeking within.

O Jesus, my words cannot thank Thee
For the love Thou hast shown for my soul,
But I can give my life to obey Thee
And praise Thee for making me whole.

By Ruth Hawkins

Selected by Susie Sell

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WHAT DOES GOD LOOK LIKE?

This from a small child may well be the first bud of innocence Godward. The parent who receives such a question is really standing on "holy ground." But how easy to say, "I don't know," or, "Nobody knows," "Nobody has ever seen God," "You're too young for that," And that first reaching out for God withers. Instead, something like a seed of doubt hovers over the innocent mind. Doubt in the parent is soon reflected in a child's mind.

The first impression of God may well be of a kind Father in Heaven. The Christian child, looking at the kind, loving faces of the parents, is reassured and happy. Genesis 1:27: "So God created man in his own image, in the image of God created he him; male and female created he them."

The first impression that man's created body was in the image of the Creator gives a basic concept of God. We should not hurry here to plunge into the mysteries of soul and spirit. Our Creator as Father is a very ennobling thought to consider and retain in the mind of even a small child: "I, too, was made in the image of God." In old age this becomes sweet and dear. Babies are formed by God in the womb of the mother in God's likeness. Thousands of years after Adam, Jesus was also formed in Mary's womb in God's image.

Christ's disciple, Philip, evidently had some hazy ideas of God the Father. John 14:8-11: "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?... Believe me that I am in the Father, and the Father in me..."

Psalm 139:13-18 was as true of Christ as of David:

"For thou hast possessed my reins: thou hast

covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."

Relatives and friends study the tiny face of the newborn. Who does the baby look like? Jesus looked like His Father. Were we surrounded with heathen temples with gods of every description, we would hold this "created in God's image" truth most highly, instructing our children of their divine heritage.

Jesus calls Himself "Son of man" at least forty-three times in four Gospels. As "Son of man" He continually called God His Father. He left it for us to confess Him as "Son of God." Then we might truly address Him: "Our Father who art in Heaven."

The first Christians were carefully instructed in this divine truth. Paul speaks of "Christ, who is the image of God." (II Cor. 4:4) Also, in Col. 1:15 he speaks of "the image of the invisible God," in referring to "God's dear Son."

The Christian parent needs the word of God with the unction of the Holy Spirit to direct the opening mind of a child to Jesus, the Babe of Bethlehem, our crucified Saviour and ascended Lord. Soon child and parent are praying and joyously singing praises together.

But this first impression of the likeness of God is still incomplete. The wise parent is watching the child's mind open up Godward. It is a sacred time of truth. There will be more questions according to the child's ability to understand.

"God is light, and in him is no darkness at all." (I John 1:5) God gave us the burning sun to lighten

our earth. No human eye can look long upon the sun because of its powerful rays. Here we may get a glimpse of the glory of God. All thought of God must include the glory and splendor which emanate from Him and with which He is surrounded. Instead of trying to describe God, we speak of His glory and of His infinite love to man in sending His Son to reveal the Father in the person of Jesus, Son of God and Son of man.

"The heavens declare the glory of God..." (Psalm 19:1) The heavens teach both the glory of God and of His creative power. Both are noticed in Christ's instructive prayer to His disciples. (Matt. 6:13)

As children we watched the colorful sunset and then the stars appear in the twilight. They seemed to twinkle to us in friendly light. Soon the moon was smiling upon us. We gazed at them unafraid of any baleful influence upon us. The heavens not only taught us, but forcibly declared the glory of God. Also after the hard thunderstorms, we viewed God's glorious bow in the cloud. Our God was not only glorious and powerful but also good and beautiful. Faithful parents told us of God's promise in the rainbow.

On the mountain top, three disciples witnessed God's glory on His Son. Matthew 17:2: "And (Jesus) was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

John, in his old age, again beheld the Saviour. (Rev. 1:13-16) Jesus was wearing a long robe that reached to his feet. "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace... and his countenance was as the sun shineth in his strength." Again in Revelation 4 John saw Jesus on His throne in Heaven. Verse 3: "And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald."

We have been concerned with the appearance of God the Father and of His Son. But Christ on His throne in Heaven is the same one who died for us as His mangled body hung on the cross, whose body rested in the grave three days and then came forth again in glorious

resurrection.

Small children receive much when Spirit-filled parents make harmonious melody in "psalms, hymns and spiritual songs." The reading of carefully selected Scriptures and memorizing of Scripture portions also contribute much. I think a life-long impression is often left in a child's mind who sees faithful parents humbly kneel before the majesty of God—a fitting example indeed, which we hope will lead our dear ones to private, personal, "closet" prayer alone with God.

God in Christ is both Creator and Redeemer. He whose glory and power are infinitely great knows how to speak in the heart of a child.

—James D. Cover
Modesto, California

"YE KNOW NOT WHAT MANNER OF SPIRIT YE ARE OF."

Usually, in New Testament times, Jews travelling from Gallilee to Jerusalem did not pass through Samaria. This was not because of distance; the shortest route lay directly through Samaria. But most Jews went the long way, crossing to the east side of the Jordan River, travelling south past Samaria, and then crossing Jordan again directly into Judea. They normally avoided this area because, as John 4:9 states, "...the Jews have no dealings with the Samaritans." These people were an intermingled race—neither Jew nor Gentile, but a mixture of both. Human nature being what it is, these Samaritans were despised by the "pure" Jews.

Jesus plainly did not accept the prejudices of the Jews. He exposed the "holier-than-thou" attitude and showed His distaste for those who pointed to their national pedigree for their virtue. "We be the children of Abraham" was not a valid claim without the faith and conduct of Abraham.

Evidently because of His disregard for this unfair prejudice, Jesus did travel through Samaria. Luke 9: 51-56 tells of an incident on His way through this area. His destination was Jerusalem, and the account says, "...he steadfastly set his face to go to Jerusalem." This must have been evident in His manner, for the

Samaritans in the village where He planned to stop over did not receive Him. Resenting the prejudice and discrimination shown them by the Jews, they refused to give Jesus the courtesy normally due travellers of that time.

James and John, the "sons of thunder," the ones who asked Jesus if they might sit on His right hand and on His left in His kingdom, proposed punishment for these inhospitable people. "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" We see the extent of the insult the Samaritans must have given Jesus to prompt such a thought in James and John. But Jesus rebuked them: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And they went to another village.

How many of us react like James and John? Do we wish to see just punishment meted out to ungrateful and ingracious people? Sometimes we become provoked, and the carnal nature cries out, "Give them what they deserve!" We, too, need to hear the rebuke of Jesus, "Ye know not what manner of spirit ye are of."

Just what manner of spirit are we of? I Peter 2:23 says about Jesus, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." This whole epistle of Peter describes this "spirit we are of" or manner of the Christian. It tells what our conduct should be under persecution and insult. We, too, are here, not to destroy men's lives, but to save them. The Spirit of God brings love, care, and goodwill.

We cannot have this attitude of love and willingness to help and save others unless we see this world from the right perspective. Where and what are our goals? If our hopes are on the activities and successes of this life, the insults and injustices of this world will seem important. We will want to have justice (at least for others!), and every matter must be squared up now. The last penny owed us must be paid. The borrowed tools returned to us broken must be fixed. The insults must be properly acknowledged and apologized for. Before we know it we will be back to "Eye

for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe." (Exodus 21:24,25) That's justice.

But there is a better way, the way God treats us. If we can catch sight of the larger view that includes the prospect of Heaven and God's grace to us, these earthly things and happenings will lose their importance. When we see that Jesus did not impute our trespasses—He did not demand justice—but exercised His infinite mercy to us, we will see that we, too, should show mercy—that justice here isn't a sufficient answer in our dealings with each other, either.

Jesus said (Luke 19:10), "For the Son of man is come to seek and to save that which was lost," regarding His accepting the publican Zacchaeus. He gave the parable of the lost sheep to show His care for men and women, boys and girls. John records: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17) When we can see this in the life of Jesus and understand that He wants us to be like Him, then we can comprehend better what manner of spirit we are of. Here is love without reserve; suffering without retaliation; forgiveness without resentment; wishing good in return for evil; and under all, the intense desire (like God's desire) that all people might be saved and come to the knowledge of the truth. —L.C.

RULES OF A GODLY LIFE

(This rather long article was translated from the German by Joseph Stoll. We present it here as a selection from Brother Kenneth Garber. However, Brother James Beery also suggested printing parts of it some time ago but we failed to get it in. May its message help us that our lives may be approved of God. —L.C.)

PART I

Beloved friend, if you desire to live a holy and God-pleasing life, and to inherit a home in heaven after this life, then you must bring ALL of your life, all your thoughts, words, and actions into subjection to

the teachings of the Bible, as God has commanded. (Deut. 5:32,33) This is your only Rulebook of Faith. King David wrote, "I thought on my ways, and turned my feet unto thy testimonies," (Psalm 119:59), as much as to say: "I regard and examine all my thoughts, words, and deeds, to see if they are according to Thy commands, so that, perchance, if I have erred or wandered from some truth, I may return to the right."

First of all, let us consider our thoughts. Take the following rules seriously to heart:

1. Awake in the morning with your thoughts turned to God. Think, this might be your last day of life. And when you go to bed at night, pause a moment to realize that it is unknown to you whether you will awake again on this earth, or whether your next awakening may be at the resurrection. For this reason, we can see that it is expedient to pray daily; in the morning and again at evening, come before God upon your knees, thanking Him for continued care, confessing your sins and shortcomings, and praying for forgiveness.

2. Keep free from wicked, idle, or unclean thoughts. (Proverbs 4:23) For as your thoughts are, so is your speech, your conduct, and your entire way of life.

3. Think often on the four last things: on death—there is nothing of which we are more sure; on the Judgment Day—there is nothing more terrible; on hell—there is nothing more unbearable; and on Heaven—there is nothing more joyful. He who thinks on these things will shun much sin and will be diligent in the way of salvation.

4. On the sabbath especially take note of the wonderful works of God; of the creation and governing of the world and of our redemption. Make the Lord's day a day of prayer, of listening to and studying sermons; make it a day of holy thoughts and holy conversation. In this way you can keep the sabbath holy, as is so often commanded in God's Word. If one does not keep the sabbath holy, it is certain that he will also take into contempt all the other commandments of God.

5. In everything you do, ponder well before you start what the outcome may be. Think, would you be

willing to be found doing what you plan to do should you be called that hour by death, to appear before God? Never allow yourself to become involved in anything which destroys your hope and assurance of salvation. Live each day as if it were your last.

6. If anyone wrongs you, exercise a forgiving spirit and patiently dismiss the matter. For if you take the wrong to heart and become angry, you hurt no one but yourself and only do what your enemy wants you to do. If, however, you patiently forgive him, God will in His own good time judge the evildoer and bring your innocence to light.

7. Beware especially of an uncontented and rebellious spirit. Actually, it is through the will and grace of God that you suffer and are troubled. God has blessed you with unnumbered gifts to supply your needs, and likewise for your own good has meted out of trouble and pain that you may remain humble. In the midst of trouble remember that you through your sinfulness deserve much greater punishment.

8. If other people praise you, humble yourself. But do not praise yourself or boast, for that is the way of fools who seek vain praise. Be honest in all your dealings, and this will be enough reward; then others will praise you.

9. Be not overly concerned in another man's business, and what is of no concern to you, avoid.

10. In tribulation be patient and humble yourself under the mighty hand of God, with these thoughts foremost in your mind: first, that it is God who chasteneth; second, it is for your good; third, God will ease the burden; fourth, He will give you strength to endure; fifth, He will deliver from affliction at an expedient time.

11. Never consider any sin as small or of no account, because every sin, though it seem ever so small, is a transgression against God. A small sin that is loved and nurtured can condemn a man as well as a gross sin. A small leak, if not repaired, can sink a ship in time; likewise a small sin, if continued without repentance, can sink a soul and send it to hell. Beware, then, not only of great sins but also of small. Make a habit of

overcoming every small temptation, and you can be master over great ones, too. Especially shun willful sinning, that ye provoke not God to anger; for a truth it is hard to obtain forgiveness for sins that were willfully committed.

12. "Rejoice not when thine enemy falleth..." (Proverbs 24:17) What happens to another today may happen to you tomorrow, and he who rejoices at the calamities of another shall not go unpunished. (Proverbs 17:5)

13. Permit not envy or hatred in your heart, nor carry a grudge against anyone. God loved us when we were His enemies, and therefore He expects us to love our enemies for His sake. It is but a small thing for us to forgive our enemies, in comparison to what God has forgiven us. Even though you may think your enemy unworthy of your forgiveness, it is well worth doing it for Christ's sake.

14. Do not think any less of a godly and holy life because it is held in contempt by the unsaved. For the same reason, do not forget the gravity of sin just because it is so widespread and most people live a sinful life. Righteousness and the majority are not always on the same side. The way to hell is always full of wandering souls. (Matthew 7:13) If God should ask you on the Judgment Day, "Why did you desecrate the sabbath? Why did you indulge in drunkenness? Why were you dishonest? Why did you pass your time in hating and jealousies?" Would you then answer, "Lord, I did so because almost everyone else did so"? This will be of all answers the least worthy, and God will say, "Because you have sinned with the majority, you will go to hell with the majority."

15. If you have an important decision to make, or you find yourself in circumstances where you know not what is best to do or answer, spend at least one night in meditation. You will not be sorry.

16. Never go to sleep without considering how you have spent the day just past, what you accomplished for good or evil, and you will readily perceive whether you are using your time—fleeting, unredeemable time—in a constructive manner or not. (to be continued)

MY CROSS

A cross, you say, I have to bear
If I in glory a crown would wear?
My cross, I need never fear,
For Jesus, my Saviour, is always near.

As trials and burdens lay me low,
And rough and steep my pathway grows,
He gently lifts my cross and wipes my tears;
Yes, Jesus, my Saviour, is always near.

When Satan's darts are extra sharp,
Leaving cruel wounds in my heart,
I have a friend so very dear;
Jesus, my Saviour, is always near.

I feel His love; I feel His care
As down life's pathway my cross He shares.
Oh! the peace that comes, knowing here:
Jesus, my Saviour, is always near.

And when on earth my days shall end,
I'll leave my cross, as a special friend,
For it kept Him, whom I love so dear,
Jesus, my Saviour, always near.

—June Fountain
Auburn, California

MARRIAGE

ROYER-SCHROCK David Royer and Elva Schrock were united in marriage July 4 at Wakarusa, Indiana.

New Address: 23300 C.R. 30
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HISTORICAL

(In this series on Brethren History we would like to present some sketches of the lives of some of the early Brethren. The purpose is not to exalt the individuals but to gain insight into the customs and thought surrounding the early days of the Brethren movement. This selection on Alexander Mack is adapted from Brumbaugh's A History of the Brethren. May the glory be to God as we read how He worked in the lives of men to advance His kingdom in His Son Jesus Christ. —L.C.)

ALEXANDER MACK

To Alexander Mack the church must ever turn with gratitude. In the midst of persecutions and in an age of religious fanaticism, surrounded by men of all shades of belief, he heroically stood for the truth as he saw it. Around him, no doubt impressed by his piety and honesty, gathered faithful followers—men and women who abandoned former religious organizations and stood with him for the truth of God as revealed in Christ. To him we are indebted for our church organization and for upholding the principles that bind into a Christian unity the members of God's visible church.

He was born in 1679 at Schriesheim an der Bergstrasse. He was a wealthy man, owning mills and vineyards. He was born of pious parents and in the Presbyterian (Reformed) faith. He early became dissatisfied with the ecclesiastic domination of the state religions and became a Separatist. With his wife, Anna Margaretha, he endured persecution for his conscience's sake and eventually was obliged to leave home and put himself and family under the friendly protection of Count Henry of Schwarzenau. This was prior to 1708. At Schwarzenau he became identified with the Pietist, Hochmann, and accompanied him upon many of his journeys along the Rhine. On these journeys Mack frequently preached to the persecuted people, and longed for the time when they, with his own dear ones might have religious rest and a church home.

During all this time Alexander Mack was a careful

student of the Bible and of all theological works. He knew the history of the church from the apostolic age to his own time. Convinced at last that it was impossible to live in the organized churches and equally impossible to please God by remaining simply a Separatist, he resolved to organize a new church, based upon primitive Christianity and honoring the ordinances as commanded by Christ. Upon the question of baptism he took advanced grounds, insisting that it should be "in flowing water and with complete submersion."...

As soon as the church was organized at Schwarzenau, Alexander Mack became its pastor. He was the instrument in God's hands for a great work. The congregation prospered. Branch congregations were created, and finally at Crefelt an independent congregation was organized. When Peter Becker came to America in 1719, Mack was in full sympathy with his coming and even then looked forward to the time when he could also come to America. The death of Count Henry at Schwarzenau led to violent persecutions, and the mother congregation under Mack fled to West Friesland for protection in 1720. Here some Hollanders were won to the church. But news of the good work at Germantown reached the exiled Brethren, and they decided to come to Pennsylvania.

Accordingly about thirty families including Alexander Mack, his wife, and three sons sailed in the ship Allen, under command of James Craigie, from Rotterdam via Cowes, and after a tempestuous and perilous voyage of seventy-one days, they landed at Philadelphia September 15, 1729.

At Germantown Alexander Mack found a warm welcome, and the hearts of all were cheered and comforted at so large an increase in the membership. Over this congregation he presided with great wisdom and skill. He went to the Schuylkill (Coventry) and ordained Martin Urner as bishop of the Coventry church. Thus the succession in ordination came through Mack and Urner to all succeeding bishops of the church. In his ministry he was assisted by Peter Becker, and the Germantown congregation became a center of great influence. The work of Mack attracted the attention of Christoph Saur who removed from the Conestoga country to Germantown

in 1731, and in Saur's house Mack and Becker preached for many years, until a son of Mack and the son of Saur took the oversight of the church and managed it with great skill and piety until they were gathered to their fathers.

Mack was a man of quiet spirit. He never antagonized anyone, but always held to the faith he loved. He was not easily convinced of any new doctrine, and he looked with suspicion upon all movements and men at variance with the plain teachings of the Bible.

In 1700 Alexander Mack was married to Anna Margaretha Klingen, a native of the same place as Mack and about the same age. To them were born three sons and two daughters: Alexander, John Valentine, Johannes, Christina, and Anna Maria. The daughters died young. His wife and sons accompanied him to West Friesland in 1720, and to Germantown in 1729. The sons all joined the church at Germantown in their seventeenth year as also did Christopher Sower.

When Mack came to America in 1729 he found a sad state of affairs. The Germantown and Coventry Brethren were faithfully following the true practices of the church. But in the Conestoga country Beissel and his followers had withdrawn, rebaptized themselves, formed a new community, observed Saturday as the Sabbath, and began to proselytekin the faithful congregations.

That this unfortunate division saddened and shortened the life of Alexander Mack is doubtless true. He died February 19, 1735.

What a life of persecution he endured! Driven from his prosperous home and his property at Schriesheim, he found refuge at Schwarzenau. Persecuted and exiled from Schwarzenau, in 1720, he found a refuge in West Friesland; from which place, in 1729, he fled to America only to find here, in the land of religious liberty, discord and disunion. In his life he exemplified the doctrine his followers love, founded a church that has steadily grown to splendid proportions, and won the admiration and respect of all persons. In his death, he drew his sorrowing followers still closer to him and bequeathed to his people a rich legacy of truth.

Adapted from Brunbaugh's History of the Brethren

THIS POET'S CONFESSION

Word pictures I think that I paint in ink,
Writing them out in rhyming verse;
God's inspiration, my preparation;
His part the best, my part the worse.

It's my glad duty to show the beauty
Of God's works in heaven and earth;
Glorification of Christ's salvation,
That men may praise His matchless worth.

The people I prod, to know of our God
Who gives to us our life and mind;
Appreciation for God's creation,
I want to show to all mankind.

Pray that this poet may always show it,
In all that he may say and do.
May God's shining light from heaven's great height
Give endless life to me and you.

By Hollis Edward Flora

"But there is a spirit in man: and the
inspiration of the Almighty giveth them
understanding." (Elihu)

—Job 32:8

COMMUNION MEETING NOTICE

We, the members of the Old Brethren Church in California, have agreed to hold our Fall Lovefeast Meeting, the Lord willing, at Salida on October 17 and 18. We sincerely invite and welcome all our dear brethren and sisters and friends to come and be with us at this time of communion and spiritual revival. May God richly bless this coming meeting and all who attend.

—Joseph L. Cover

"LESSONS FROM NATURE" SERIES

WHEN NATURE SINGS

"Birdsong for beauty, Brooksong for rest;
Hear nature singing—Hear, and be blest."

Try to picture the flashing beams of sunlight as they dart from the exploding gases of the sun and speed to our earth far away. I wonder; are they making a beautiful music which only God can hear? Do they quietly hum with joy as they flash through the empty reaches of space, then sing louder as they pierce the blanket of air around the earth, filter through the treetops, through my window, and onto my chair?

Knowing God as we do, it really shouldn't surprise us one bit. Dogs can hear noises which we cannot hear. Some birds have songs pitched so high that we cannot hear them properly. God enjoys much music that misses our ears altogether.

Our Creator loves beautiful music. He once told Job about the time when the earth was created, "When the morning stars sang together, and all the sons of God shouted for joy." God created thousands of birds to sing their various musical songs. He taught the lowly insects their choruses. Even the creatures in the depths of the sea send forth strange sounds through the dark waters. But, of all the music that God hears, He likes the singing of His own children the best.

What kind of songs do you sing? Do you sing joyful songs—happy songs from a happy heart? Singing helps to make us happy, doesn't it? We won't feel grouchy very long, and we cannot quarrel, while we sing. May God bless all His children to sing humbly and wholeheartedly for His joy and to His glory and praise.

—Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE GREATEST TEST

Help me to walk so close to Thee
That those who know me best can see,
I live as godly as I pray,
And Christ is real from day to day.

I see some once a day or year—
To them I blameless might appear;
'Tis easy to be kind and sweet
To people whom we seldom meet.

But in my home are those who see,
Too many times the worst of me.
My hymns of praise were best unsung,
If I do not control my tongue—

When I am vexed and sorely tried,
And my impatience cannot hide.
May no one stumble over me,
Because Thy love they failed to see.

But give me, Lord, a life that sings,
And victory over little things.
Give me Thy calm for every fear,
Thy peace for every fallen tear.

Make mine, oh Lord, through calm and strife
A gracious and unselfish life.
Help me with those who know me best,
For Jesus' sake to stand the test.

—Author unknown

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WHO SHALL CHANGE OUR VILE BODY. . .

"I will praise thee; for I am fearfully and wonderfully made. . ." King David wrote in Psalm 139:14. The complexity of the created man and the abilities of the body exceed our knowledge. Scientists are still investigating, among other parts, the marvels of the cells, the building blocks of all living creatures. The way they are put together to form a workable body is a wonder only God could invent. Knowing that this is true, why does Paul in Philippians 3:21 refer to the body as "our vile body"? (Other translations render this "the body of our humiliation" or some similar phrase.) The same apostle writes in Ephesians 5:29, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is natural for us to care for our bodies. After all, this is where we live and talk and see, hear, smell, feel.

But however wonderful and useful, however near and dear, the body is still a part of "this present world". It belongs to time and is listed with the limited and temporary things. I Corinthians 15:50 reads, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The body is one of the things that are seen which are temporal; but the things which are not seen are eternal. (II Corinthians 4:18)

So in one sense our bodies appear as a tool or an item to be used for a time. We believe that our beings do not end when the body dies, but that we go to be with the Lord. The mysteries surrounding this change are only partly revealed. But we do know that someday "we" will leave these bodies. One has said, "We ought not to think of ourselves as a body possessing a soul, but as a soul possessing a body."

So then the body is something that can be used--for good or evil purposes. It appears as something

to be used for a time and then discarded. But while these bodies are in use, it goes without saying that they are tremendously important to us. And God has given us directions for their proper use. The body can be either "the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (I Corinthians 6:19); or it can be a shameful dishonor as in Romans 1:24.

The body of the Christian is to be adorned in a special manner. Paul and Peter both write about this, directing their appeals especially to women, perhaps because women have a greater temptation to dress to attract a man and to impress each other. But the principle surely applies to both men and women. I Timothy 2:9,10: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." I Peter 3:3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

To adorn the body with gold, putting on apparel, etc. is to call attention to it. Paul tells us (I Corinthians 9:27) in regards to temperance and being fit to run the race and gain the incorruptible crown, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." He speaks here of a life-and-death struggle in which the body must be brought into subjection (not put forward and emphasized as worldly adornment tends to do) in order to win the crown and not be lost. To Paul it was a vital issue--one demanding action and effort to keep the body in control. Of course, he refers to more than just the adornment of the body, but to its habits and usefulness. Satan, through the fashions of the world, would have us draw attention to our bodies and make them instruments of lust and pride in direct

contradiction to God's Word. We follow this influence at our own peril and in disregard to God's warnings.

When God created Adam and Eve, the record says, "they were both naked, the man and his wife, and were not ashamed." (Genesis 2:25) But when they ate the forbidden fruit of the tree of the knowledge of good and evil, "the eyes of them both were opened and they knew that they were naked. . . ." This was a direct result of the disobedience and fall of man. In our time when men doubt there was a fall and substitute the evolution theory for the truth of creation in Genesis, it is no wonder they would also ignore the facts of the nakedness of the human body without proper clothing. With Hollywood and the entertainment world at the front and Satan behind the scenes, our country (and the world in general) which started with such modesty of dress, has swallowed the line and accepted great degrees of nakedness as common custom for summertime. Some who would not appear on a street or in a store in scanty clothing would still feel it is acceptable at a public beach or swimming pool. Christian women and men, too, can well ask ourselves, "Who is setting our standard of dress?" Is it sometimes hard for us to defend the modest clothing promoted by the church of Jesus Christ while at the same time we would condone scanty clothing because everyone is doing it? Sometimes we are ashamed in the wrong areas. Before Adam and Eve fell, there was no reason to be ashamed of their nakedness; but afterwards, they were greatly ashamed and knew they needed clothing. Jesus, through John the revelator, counseled the Laodiceans to "buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. . . ." He was speaking of the spiritual clothing of righteousness but the comparison to the physical gives us a lesson here also. Consciousness of the shame of nakedness should be a part of the early training of our children.

The argument is given that it is too hot in the summer for clothing that covers our bodies well. Actually, in the hottest countries they know how to keep cool best with loose clothing that covers the body, shading it from the hot sun.

Paul tells us very realistically: ". . . Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. . . Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (I Cor. 6:13-18) This is true whether society agrees or not. Today it is common for couples to "live together" to see whether they are compatible before they are married. God's way is for the intimate relationship of man and woman to be allowed only within the sacred bond and vows and responsibilities of marriage. No amount of public opinion or common usage will change the Word of God.

With all this, has the usefulness of the body only a negative side? Are there only abuses to guard against and no positive action to recommend? Certainly when the body is the temple of the Holy Ghost it is positively useful in God's kingdom. Paul says (Gal. 6:17), ". . . for I bear in my body the marks of the Lord Jesus." The battle-scarred and weary body of the apostle had been the tool in God's hands for the salvation in Christ of many, including those who even now read the words written by his hand and spoken by his tongue. He wrote in Philippians 1:20,21, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." We are to "present (our) bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1)

The bodies of those sanctified to God's use are both beautiful and useful. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7) "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." (I Timothy 2:8) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be

(continued on page 9)

RULES OF A GODLY LIFE
(Continued)

Part II: Words

1. Think! For every idle word you speak you must give account thereof in the day of judgment. (Matthew 12:36) "In the multitude of words there wanteth not sin." (Proverbs 10:19) Seek to avoid, therefore, all non-edifying talk; let your words be thoughtful, few, and true. Consider beforehand if what you are about to say is worth saying. Practice saying much with few words. Never present a tale as true unless you know for certain that it is so; it is better to say nothing at all than to say something that may turn out to be false or otherwise of no value.

For once it becomes known that you are not conscientious to always speak only the truth, no one will believe you even when you do speak the truth. If, however, you have great respect for the truth your every word will carry more weight than those spoken under oath by a liar.

2. If you desire in honorable company to be joyful take care that your merriment prove worthy of Christian love, purity, and respectability. Avoid, therefore, rude insults, mocking speech, indecent words, and filthy jokes of which respectable people would be ashamed. First, because lewd conversation of this sort is outward proof of an unregenerate heart; "For out of the abundance of the heart the mouth speaketh." (Matthew 12:34) Second, because smutty humor and immodest words smooth the road to dishonorable deeds.

Yet you may say, "One must have something to say when in company with his friends to pass the time and to delight each other." This is indeed a wretched excuse. Such mirth is clearly forbidden by God's Word. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient," says the Apostle Paul, are to be permitted. "For because of these things cometh the wrath of God upon the children of disobedience." (Ephesians 5:4,6) Through such evil talk and vain mirth the Holy Spirit of God is grieved. (Ephesians 4:29-30)

The tongue is the glory of man and the honor of the body. Shall it then be misused in unwholesome speech? When the tongue becomes corrupt it defileth the whole body, filling it with unrighteousness. See James 3:6. Loath all filthiness; let your speech be always full of love and to the edification of those who hear you, that they may be strengthened thereby. Use the gift of speech as a means of rebuking the idle, of instructing the ignorant, and of comforting the troubled. God will reward you with a fuller measure of His gifts. See Mark 4:25.

3. Be especially diligent to keep free from the vulgar thoughtless habit of swearing and the profane use of the holy name of God. It is indisputable evidence of a frivolous, impious, and ungodly character. It is also true that he who seeks with oaths to add strength and truth to his words is seldom a man of integrity; for if he has no scruples against misusing God's name, why should one suppose that he has any conscience against lying? "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matthew 5:37) And that you might the better avoid profaneness, seek not the companionship of the profane, where you, too, may through familiarity fall into the habit. Rebuke a friend for profaneness, if he accepts it; if not, there is no gain in rebuking. See Proverbs 9:8.

4. Be not too ready to believe everything you hear, and do not repeat everything you hear, lest in this way you lose a friend and gain an enemy. When you hear complaint or gossip about another, thoroughly investigate the actual circumstances before offering your criticism or passing your opinion.

5. Confide to no one your personal secrets unless you have beforehand found him to be worthy of your trust. Here is one way to prove him and learn to know him well: confide to him some secret of small importance; if he keeps it to himself it is an indication of his trustworthiness. However, it is not wise to inform any friend carelessly of all your secrets. There is a possibility that at some later time you may have sharp differences and then he may use his knowledge to your harm.

6. Do not speak evil of friends; rather, speak well of them wherein they deserve praise. What is not praiseworthy keep to yourself. Slandering and scornful gossip are poison to any friendship. If you are present when others speak disrespectfully of one who is absent, search first your own heart before joining in; without doubt you will find there the same (or greater) shortcomings. This should move you to better yourself, and yet keep you from speaking evil of others and belittling them.

7. When you need advice do not seek a counselor on the basis of his prestige or esteem among the people. Go to those who have experience in that concerning which you seek counsel. For if a man accustomed to recognition above his fellows gives you advice, and you do not comply with his recommendations because you feel they are impractical for you, he may be insulted and become your enemy.

8. If someone with good intentions gives you advice which turns out to be not good, do not hold it against him. For even a good counsel sometimes fails, and there is no one on earth who can tell what the future holds. No one is wise enough or has foresight enough to do so. Do not scoff at the advice of unaccomplished brethren who have your welfare at heart.

9. Do not make fun of another's weaknesses. Instead, think of your own shortcomings. (Galatians 6) We all have our weak points, and there is none of whom others say not, "O that this or that were different." Either we are, or have been, or may become subject to most anything, even as others. Therefore show patience and sympathy toward your brother's weaknesses and mistakes. At the same time, do not strengthen him in sin by your nonchalance or by neglecting brotherly admonitions and reproof. If you wish to admonish a brother be careful to bring your reproof at a suitable time; for a reproof at the wrong time may easily do more harm than good, especially if the rebuke is too sharp or not tempered with gentleness. A reproof is like a salad; it needs more oil than vinegar.

10. Make a habit of not discussing or judging another's words unless you know you have heard and understood aright what they meant to say.

11. You cannot have disputes and divisions with fellow humans and still have peace with God. If you love God, you must also love your fellow men, because God has commanded it.

12. Patiently bear your cross without complaining; for your adversary may rejoice at your discomfiture, and others will think less of you.

13. Consider him a friend who rebukes you privately. It is a pitiful state of affairs indeed, for a man to have no one who dares to correct him when he has need of it. For such a man is likely to think he makes no mistakes if he receives no reproof, and will live on in error to his own destruction. Whereas, this might be prevented by an earnest appeal from a friend.

Everyone most certainly needs instruction at times. The eye sees all and seeks the improvement of all, but it cannot see itself to aid its own improvement. Thus it is with us--we are so prejudiced in our own favor that we cannot see our own mistakes and shortcomings as easily as those of others. Therefore, it is very necessary that we have their help, since they can see our needs much more clearly than we ourselves can. Regardless whether reproof is given justly or unjustly, whether it comes from a friend or an enemy, it can do a wise and understanding person no harm; for if it be well-grounded it is a reminder to better himself, and if it be false it can serve as a warning of what to shun. If you are a person who cannot bear reproof, your only choice is to never do anything wrong. (to be continued)

Selected by Kenneth Garber

(Continued from page 5)

preserved blameless unto the coming of our Lord Jesus Christ." (I Thessalonians 5:23)

If we give proper attention to the sanctification of our bodies to the Master's use, we will have less trouble with the temptations to use them wrongly, adorn them unnecessarily, or expose them sinfully. Develop good habits. Feed your body properly and moderately. Get plenty of rest and exercise. Remem-

ber that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. Realize each day that your days, hours, and minutes are to be used to glorify God in your bodies and in your spirits, which are God's. This can be done in the daily pursuits of life--in study and worship and also in honest labor, in keeping the home, rearing children, and encouraging and helping one another.

The rest of our title Scripture speaks of the final change when we will have new bodies that are like our Lord's when we see Him as He is. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." --L.C.

THE GOLDEN SCEPTER

Ah, precious story of Esther
Before the tyrant king;
The scepter in his mighty arm
Her joy--or death--would bring.

He looked at her, and loved her--
Then raised the scepter high!
His love could not deny her;
He would not let her die.

And so came I, a sinner,
Into God's courts alone;
And, trembling at His glory,
I knelt before His throne.

In fearful apprehension--
What sentence mine, but death?
I pled my cause for mercy,
Then scarce could draw a breath.

Who could procure my pardon?
For Hell was justly mine;
My soul could gain no reason
For hope of grace divine.

Then hail! What wondrous mercy!
The golden scepter raised!
Angelic hallelujahs
The great Redeemer praised.

And lo, I looked around me;
His court was filled with tears!
For millions knelt beside me,
Forgiven through the years.

Blood-bought, they bowed before Him,
Uncounted souls forgiven;
The raptures of their ransom
They shouted through the Heaven.

In heartfelt adorations
They sang His joyful praise!
Come, sinner! Will you join them—
God's arm again to raise?

Oh sinner, how He loves you!
He would not let you die.
The scepter waits in justice—
Let mercy lift it high!

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2:21)

—Stanley Brubaker, Goshen, Indiana

COMMUNION MEETING NOTICES

We, the members of the Old Brethren Church in Calif. have agreed to hold our Fall Lovefeast, the Lord willing, at Salida on Oct. 17 & 18. We sincerely welcome all to come and be with us at this time of communion and revival.

—Joseph L. Cover

We, the Old Brethren of the eastern district have agreed, the Lord willing, to hold our Fall Lovefeast on Oct. 3 & 4 in our meeting house near Bradford, Ohio. Communion with the Canada members will be held, the Lord willing, on Aug. 30 near Maple, Ont. A hearty invitation is extended to all of our members and friends to be with us and enjoy a time of fellowship and spiritual uplift.

—Melvin Coning

HISTORICAL
SELECTIONS FROM BRETHREN HISTORY

JOHN NAAS

Among the great preachers of the church in Germany the name of John Naas stands equal to the best. Naas was, next to Mack, the most influential and successful defender of the faith.

He early identified himself with the persecuted ones in the Marienborn district and finally with them settled at Creyfelt. Here he was active in the discharge of his duties as elder of the congregation. He was born about 1670, at Norten in Westphalia, and was twice married. His first wife died in Germany. By this marriage he had at least one child, a daughter, who became the wife of Brother William Grau at Creyfelt. His second wife, Margaret, and a daughter, Elizabeth, accompanied him to America in 1733; a married son, Jacob Wilhelm, remained in Germany until 1735.

August 26, 1735, forty-five emigrants, late inhabitants of the canton of Bern, in Switzerland, in the ship Billander Oliver, Samuel Merchant, Master, landed at Philadelphia. In this number was Jacob Wilhelm Naas and his wife Mary.

John Naas was a liberal man, and in administering the office of elder at Creyfelt, greatly endeared himself to the members. With the congregation, he opposed Christian Libe and four single brethren in their efforts to expel the young minister Hocker at Creyfelt. This led to a controversy between Naas and Libe in which the former called the latter a pill-monger and withdrew from Creyfelt and lived in great pain and retirement, perhaps in Switzerland, until he was urged by Mack to come to America.

George Adam Martin calls him "the incomparable teacher", and again "the blessed teacher".

John Naas was a man of commanding figure. In the year 1715, accompanied by Brother Jacob Priesz, he traveled through the country from Creyfelt to Marienborn and Epstein, proclaiming the Gospel of our Lord. At this time Creyfelt was under the control of the

King of Prussia. The king's recruiting officers were canvassing the country to secure recruits for the Prussian army. Every one of sturdy appearance was compelled to enter the service. The king was especially anxious to secure tall, strong men for his own body or life guard.

John Naas was just such a man. He was a head taller than any other person in the community, and was possessed of a stout, athletic constitution, combined with such grace and nobleness of demeanor as almost to strike a stranger with awe. Priesz, on the contrary, was a small, feeble man.

One day they met the king's recruiting officers, whereupon Naas was seized and urged to enlist. He refused. They tortured him to compel him to submit. These tortures consisted of pinching, thumbscrewing, etc. But he steadfastly refused. They then hung him up with a heavy cord by his left thumb and right great toe, in which painful and ignominious position they meant to leave him suspended until he should yield to their demands.

This did not cause him to consent, and, fearing that they would kill him if they longer continued their barbarous torture, they cut him down and dragged him by force into the presence of the king.

They explained to the king what they had done and told the king how resolutely and stubbornly he withstood their efforts to enlist him. The king eyed Elder Naas closely and said, "Why, yes! we would much like to have him. Tell me why you refuse to enlist."

"Because," answered the noble Christian, "I cannot, as I have long ago enlisted in the noblest and best army; and I cannot become a traitor to my King."

"And who is your captain?" asked the king.

"My Captain," answered he, "is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause, and cannot and will not forsake him,"

"Neither will I then ask you to do so," answered the noble ruler, handing him a gold coin as a reward for his fidelity. The king then released him.

It may be of interest to know that the historic Rhine was the scene of a remarkable baptism. The

record of the event is found in the printed "Apology" of Alexander Mack, Jr., in which, as the title in full reveals, a defense of trine immersion is made. He adds personal testimony as follows:

"I have to testify before God that in these cold, Western countries, in the short time of my pilgrimage here, over a thousand people, of various natures, have been baptized by immersion, and, indeed, many of them in the cold winter. I have not heard of a single one that had caused to him the least harm or affliction to the health of his body. On the contrary, conscientious men bear testimony that they had had infirmities and lost them through the Word in water baptism.

"I shall relate only one example from among a large number. Something more than 66 years ago (hence before 1722), there was in Europe in Chur Pfaltz in Rheindecken, in a little village close to the Rhine, not far from Mannheim, a sister who had long been sick and bedfast so that her friends did not believe that she could get well.

"It now pleased Providence to let it so happen that a teacher of Anabaptism, by the name of John Naas, came to visit some friends at this place. He dwelt with godly conversation in order to edify the friends gathered there, and at the same place where the sick sister was, so that she would be able to hear with them. In this way he caused the sick woman to give ear; and she made known how that she had a strong desire to be baptized after the manner of the early Christians.

"Her friends that were present made objections and expressed their doubt of the advisability of attempting such a thing, because she was so very weak that she could not be taken to the Rhine; and even if she could be gotten there with a great deal of trouble and pain, she might die in the hands of the baptizer, which would be the cause of a great wrong.

"John Naas, however, went to the sick woman's bed, spoke with her and said: 'Have you faith (do you believe) that thie work of the Lord can yet be performed to your sick body?' She answered, 'Yes.' Thereupon

he said, 'I also believe it, so let it be undertaken with thee.'

"At this the friends withdrew their objections and made preparations to satisfy the sister and her faith. They took her up, dressed her for baptism, and led or carried her by both arms, with much suffering, into the Rhine. There she knelt down in the name of Jesus and was by John Naas immersed in the name of the Father, and of the Son, and of the Holy Ghost. After this there was the laying on of hands, and prayer offered over her, and she was healed. She went up out of the water with great rejoicing before all the others, and when she came home she ministered to them."

Alexander Mack also held Brother Naas in high esteem and urged him to come to America, forget the unfortunate affair at Creyfelt, and join heartily in the Lord's work in America. Glad to be near those of like precious faith and parting with his children and grandchildren, accompanied by his wife and one daughter, he sailed on the brigantine Pennsylvania Merchant, John Stedman, Master, from Rotterdam, touching at Plymouth, and landing in Philadelphia in September, 1733. They qualified September 18, 1733. . .

When the vessel carrying Brother Naas arrived at Philadelphia he says they were "met by brethren and sisters," at the head of this band of welcomers was Alexander Mack. Whatever differences may have existed at Creyfelt between Brother Naas and Brother Libe were here in prayer and contrition dropped; and, accompanied by four families, Brother Naas went soon to Amwell, New Jersey, where he was elder of the congregation from its inception till his death, May 12, 1741. This congregation was most prosperous under his direction and was the means of sending a large number of able Brethren into the Lord's vineyard. He is buried at Amwell by the side of his wife and twenty children. (Doubtless spiritual children.)

From Brumbaugh's History of the Brethren

pages 100-107, 124

"LESSONS FROM NATURE" SERIES

WHEN THE TIME IS RIGHT

The four little foxes had just been born a few days ago in their snug mountain den. But now they were cold, very hungry, and puzzled. Where was the mother who had fed them and cared for them the first days of their life? And what was this strange smell of smoke that occasionally drifted into their nursery?

The young foxes had no way of knowing that, only the day before, an angry forest fire had trapped their parents while they were hunting for food, and had taken their lives. Nor could they know that they, too, would perish, before many days, from starvation and thirst.

If the timing had been different they would all have lived. If the parents had been closer to the den . . . if the wind had shifted sooner. . . if the pups had been born earlier--but the timing was wrong.

The Bible says that "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted." It is important that we not only know what God wants us to do, but when to do it. Fruit that is picked too soon tastes terribly sour. Newborn kittens must not be handled until the proper time. If a batter swings his bat too soon, or too late, he misses the ball.

Timing is important in working with people, too. Interrupting is speaking at the wrong time. Promptness is being on time, doing tasks without delay. Procrastination is putting something off too long.

Every day brings us closer to eternity. Let's thank God often for our time--and let's use it well!

--Stanley K. Brubaker

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NOS. 9 & 10

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

JESUS CALLS US O'ER THE TUMULT

Jesus calls us o'er the tumult
Of our life's wild, restless sea;
Day by day I hear Him saying,
"Christian, come and follow me."

As, of old, disciples heard it
By the Galilean lake,
Turned from home and work and leisure,
Leaving all for His dear sake:

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls in cares and pleasures,
"Christian, love me more than these."

Jesus calls us; by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all.

Cecil Frances Alexander

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PRIME TIME

The speaker was a big, husky man, obviously used to giving orders and being obeyed. He had been a successful leader and disciplinarian in several schools and had a special system of discipline to teach for school situations. He told his audience, "If you want to have a successful program of discipline, you must not think you can give your instructions and promote your ideas at the end of a day or work it in between classes. You must give it prime time!" He spoke as one experienced, and his instructions seemed worth remembering.

How well this can apply to many programs and especially to our Christian service. If you want it to be successful, "Give it prime time."

Sometimes we try to meditate or study at the end of a busy day. We sit down and, perhaps out of a sense of duty, pick up the Word of God and begin to read. The events of the day crowd in or perhaps we get sleepy. I have found myself reading a half chapter or even more and suddenly realize I could not tell even the outstanding points of what I have read. God wants our best and first, not our last and drowsiest. How much better, for those who can, to get up earlier and devote the first and best time of the day to God.

When we prepare for an occupation or a profession, we plan and study and get all the information we can--perhaps devoting years to this preparation. Doctors are required to spend most of their youth in study. Farmers do the best when they have actually grown up in the occupation, absorbing and living the many details it requires to make successful farmers. But for some reason, the adversary successfully convinces many that the Christian life can be prepared for and lived out on bits and pieces of time--at the end of a day

or once a week--anything but prime time; we need that for our jobs!

In all fairness, our occupations do take much of our time--our prime time. But people today have more leisure time than ever before, and we can find time for things we count important. (Some can even meditate or memorize on the job, or on the way to and from work.) If God is actually first in our lives, we will be able to make time for the service He gives us to perform.

God gave Israel directions to devote the first fruits and the firstborn to Him. The sacrifices were to be the best of the flock. Is He satisfied with a half-hearted service today? He told Israel by the prophet Malachi (1:8), "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." We want to do our best for important people; how much more for our God!

During the three year famine in Ahab's time, the widow of Zarephath was down to her last meager meal. She was out gathering sticks for a fire to bake a small cake for herself and her son from her last handful of meal and the last bit of oil. The prophet Elijah met her and asked her for a drink and a "morsel of bread". We can imagine her despair when, even knowing her need, the prophet asked her to make him a little cake first. When she obeyed and put God's work first she was blest above measure. And so will we be if we put God first.

Young people, devote the first and best years of your life to Jesus and His work. If He has the pre-eminence in our lives, all our time will be His--all our means will be at His disposal. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Give Him your prime time. --L.C.

We love him, because he first loved us.

—I John 4:19

RULES OF A GODLY LIFE
(Concluded)

Part III: Works

1. Do no evil, even if it is in thy power to do so. Do nothing in secret of which you would need to be ashamed before men. Remember with Joseph that, though no man sees, God sees all; and that your conscience will testify against you. Abhor all sins, not alone those that are apparent to others, but also secret sins. For even as God is a righteous God, so will He, if you do not repent, bring all your hidden sins to light. (I Corinthians 4:5; Psalm 50:21)

2. Stand firm, with all your strength, against your bosom sins, those which your personal nature, more than any other sin, has a tendency to commit. One man loves the honor of men; another has a love for money; a third may tend to drunkenness; a fourth to the sins of the flesh; a fifth to pride, etc. Against your strongest evil inclinations you must above all others defend yourself, for if you overcome them you can easily master other temptations. As a fowler retains control of bird by one leg, so has Satan that man in his power who succumbs to one temptation, and this as fully as if he fell to all.

3. If you desire to avoid sin you will need to shun every occasion and opportunity that tends to evil-doing. He who does not avoid the conditions that lead to evil can not expect to overcome sin. Evil companions lead to sin, such as those from whom one hears indecent speech, by which he may easily be mislead and corrupted. Bad company ruins good morals. (I Corinthians 15:33) Evil associations are the Devil's drag-net, with which he draws many to perdition. Avoid companionship with ungodly, lewd persons. "If sinners entice you, do not consent." (Proverbs 1:10) Those who spend much time with sinful companions are easily corrupted by them, adopting their habits of speech and becoming similar in character ere they realize it. Evil companions demand conformity. In

their company one must either sin or suffer scorn. With this in mind a devout man avoids the company of the wicked. If you do not wish to be enticed to fornication and impurity, flee diligently from occasions and persons where the door to these sins would be open. To escape drunkenness (which is the broad way to hell), seek not the comradeship of a drunkard, and look not to him as friend. For of what help is such a friend who may ruin your life, yea destroy your salvation? For experience teaches that more people are killed by friends by way of drunkenness than are slain by the swords of enemies. More people have perished by wine than have been drowned in water. Beware of all allurements to sin! You know not how soon you may be ensnared by Satan and sin.

4. When you are tempted by others or by your own impulse to do harm to a fellowman, pause to consider how you would feel if others did so to you. Do nothing to others that you would not wish them to do to you. "All things whatsoever ye would that men should do to you, do ye even so to them." (Matthew 7:12) What you yourself dislike do not to others. . .

5. When you in your calling face a great undertaking, do not lose faith in the power of God to provide. Begin nothing without first praying for God's blessing, for without His sanction all our cares and labors are in vain. (Psalm 127:1-2) On the blessings of God depend all things. Pray the Lord to bless your labors, and then proceed to the task at hand with joyful spirit, committing all to the wise providence of God, Who cares for us and supplies the needs of those who fear Him.

6. Do not attempt supporting yourself in any occupation forbidden by God. For to what advantage is wealth won at the expense of your soul? (Matthew 16:26) Even though you may make great temporal gains through dishonesty, you will thereby forfeit the blessing of a clear conscience. Who can bear the burden of a disturbed, nagging conscience? Be diligent, therefore, as was the Apostle Paul, always taking pains to have a clear conscience towards God and towards men. (Acts 24:16)

7. Do not be proud and overbearing because you have been blessed with this world's goods, or with outstanding personality features; for God Who has given can also take away, and may do so if you through pride or contempt of others make misuse of His gifts to you. Even though you possess certain qualities of which you may feel proud, they are more than offset by your many bad habits and shortcomings which prove you unworthy in your own eyes. He who knows himself well is certain to find enough of human frailty to make it extremely difficult for him to consider himself better than others.

8. Be a true servant of Christ, not only by attending church services or by taking part in religious ceremonies, but throughout every area of your life, shunning all sin, and with a true obedient spirit obeying all the commandments of God. Be not satisfied with a reputation for godliness; let your character be equally good. Woe unto the man who is not pious yet wants to be considered as such.

9. Do not think that it will suffice to only serve God yourself, and not see to it that all in your care do likewise. The duty of every father lies not alone in personal service to God, but also in influencing his family and servants to do likewise. God has commanded, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:6,7) So did Joshua, the gallant God-fearing hero, informing the people of Israel that whether or not they served the Lord, he and his house would do so. (Joshua 24:15) A father is as accountable for the welfare of those in his house as a government for her charge or a pastor for his flock. He must therefore be deeply concerned that his entire household truly worship and serve God, which is the only way for them to obtain salvation.

10. Detest idleness as a pillow of Satan and a cause of all sorts of wickedness, and be diligent in

your appointed tasks that you be not found idle. Satan has great power over the idle to lead them into many sins. King David was idle on the rooftop of his house when he fell into adultery. (II Samuel 11:2-5)

11. Practice modesty in the wearing of clothes, and have nothing to do with pomp and luxury in raiment. It is great vanity to spend as much on one suit as would ordinarily be required to clothe two or three persons. When you become old and think back to the time when you sought to adorn yourself, you will feel only regret that you once loved such vain display. Read much in God's Word and you will find many warnings against pride. No other sin was punished more severely. Pride changed angels to devils. A once powerful king, Nebuchadnezzar, was transformed into a brute beast (to eat grass like an ox). And Jezebel (a dominant queen) was eaten of dogs as the result of her pride. (II Kings 9:30-37)

12. Do nothing in anger but consider well before you act, lest you be sorry later and will acquire a name of evil repute. In time your anger will cool and you will be able to decide wisely what has to be done. Make a difference between one who has wronged you against his will through lack of forethought and one who has deliberately and maliciously done so. Be gracious to the former and let your reactions toward the latter be tempered with righteousness.

13. Be not too intimate with any man, except he fear God; for it is certain that any and all friendships, however established, built on any other foundation than the fear of God, may not last long.

14. For the sake of their friendship it is best for friends not to become too confidential; for this life is so filled with change and circumstances that it is hard for any man to retain the good will of all his friends unto the end of his days.

15. If you chance to fall into any kind of dispute with a friend, do not despise him for this reason nor betray his confidences. (Proverbs 11:13) In this way you may win him again as a friend.

16. No one is his own master, only a steward of

that which is in his care. Therefore give of your goods to the poor and needy, wisely, willingly, and heartily. (II Corinthians 9:7)

17. Preside over those in your charge with kindness and meekness, rather than to subject them to fear and terror. . . . The righteousness of God can not long endure tyranny; an oppressor does not rule long. An overly severe administration of justice is gross unrighteousness. God requires meekness and humility of those in authority as well as justice. Therefore govern your subjects with love and mercy, so that they will love you more than fear you.

18. Finally, be friendly to all and a burden to no one. Live holy before God; before yourself, moderately; before your neighbors, honestly. Let your life be modest and reserved, your manner courteous, your admonitions friendly, your forgiveness willing, your promises true, your speech wise, and share gladly the bounties you receive.

Selected by Kenneth Garber

FOUR ELEMENTS OF GENUINE OBEDIENCE

One of the most basic lessons that every child must learn is genuine obedience. A child's mastery of this lesson affects his mastery of life. In fact, the child's mastery of this lesson affects not only his success in life but also his preparedness to obey the Lord Jesus.

Much that is called obedience is not obedience. Take, for example, the parent who gets his child to comply with his orders by repeatedly raising his voice or by offering a reward or by appealing to his child's reasoning. These approaches may get the child to comply, but they do not teach the child obedience.

The discipline that will bring our children to the right end demands obedience which consists of four basic elements. In fact, unless our discipline in-

cludes every one of these, it is not Biblical and will not produce Biblical results.

First, obedience must be immediate. Delayed obedience is disobedience. Ask once, in a normal voice range, and a child should obey. Parents often talk five or six times before acting, but this does not teach ready obedience.

Then, too, obedience must be unquestioned obedience. Commands do not need to sound reasonable to the child before he obeys, and neither should he be allowed to argue or to debate a command. When you say go, he goes. If you say come, he comes. On occasions, a child may ask a sensible question, but he should ask respectfully and openly. Sometimes, parents try to "handle" a child by arguing him into a corner. But remember, though you may win the battle this time if you do that, you will not win the war in the end.

Also, obedience must be cheerful obedience. A child may do what you ask, but all the while he may be pouting and grumbling. This is not obedience. A child has not learned to submit if he has not also submitted inside. Our children need to learn to enjoy obeying. Mere outward obedience is not enough.

Lastly, obedience must be entire obedience. Partial obedience is not obedience. We tell our children to put the toys away, but they put only part of them away—that is not obedience. True obedience does all that is asked.

We need parents who govern their children as those having authority—parents who are ready to enforce their commands with action. Why? So they can show who is boss? No, the reason lies much deeper! Parents should exercise their God-given authority so that their children will grow up to respect the authority of God. Children who have not learned to obey parental authority will find it hard to obey God when they are older. Children who do not pay attention to their parents will likely not pay attention to God either. Immediate, unquestioned, cheerful, and complete obedience is what the Scriptures teach and is the only kind worth teaching.

By H. Lynn Martin in The Christian School Builder

GLORIOUS LIBERTY

There is freedom in God's kingdom;
There is glorious liberty!
When Christ we heed, we are indeed
Freed from sin's captivity.

When God we serve and do not swerve,
There is glorious liberty!
But wicked men who still serve sin
Are in bondage and not free.

In the Spirit, when we hear Him,
There is glorious liberty!
When Christ the Just, we in love trust,
God gives us the victory.

When Christ shall save from death's cold grave,
There is glorious liberty!
Children of God, who in faith trod,
Shall their Lord in glory see.

Chorus:

In sacrifice on Calvary's beams,
Christ paid the price that souls redeems;
He took my place and died for me;
Now in God's grace is liberty!
Oh, glorious, glorious liberty,
Jesus Christ has made me free!

— Hollis Flora
Greenville, Ohio

Men may misjudge thy aim,
Think they have cause to blame,
Say thou art wrong!
Hold on thy quiet way;
Christ is the judge—not they;
Fear not; be strong.

Selected by Bertie Baker

BAPTISMS

We, the members of the Wakarusa Congregation, were made to rejoice when Michael and Susan Harper requested Christian baptism. Upon a public confession of faith in Jesus Christ, they were baptized on September 27. May the Lord be their constant guide.

—Melvin Coning

ADDRESS ADDITIONS AND CHANGES

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COMMUNION MEETING NOTICE

We, the members of the Old Brethren Church in California, have agreed to hold our Fall Lovefeast Meeting, the Lord willing, at Salida on October 17 and 18. We sincerely invite and welcome all our dear brethren and sisters and friends to come and be with us at this time of communion and spiritual revival. May God richly bless this coming meeting and all who attend.

—Joseph L. Cover

BIRTH

SCHONWALD - A daughter, Rebecca Ellen Snyder Schonwald, born October 5 to John and Sarah Schonwald of Modesto, California.

HISTORICAL

CHRISTIAN LIEBE

One of the leaders in the Brethren movement in Germany was Christian Liebe from Epstein. He was a gifted speaker and travelled up and down the Rhine Valley and into Switzerland preaching the Gospel. There was much opposition to the Brethren, and Christian Liebe is one who suffered. The following is an account of his imprisonment along with some official documents and background information from European Origins of the Brethren by Donald Durnbaugh;

"As has been seen, the Brethren movement met with varying degrees of opposition wherever the Brethren found themselves. They were fortunate in their choice of a century. At an earlier date the same activity would have been punished with execution by burning at the stake or drowning, which was the sentence passed upon thousands of Anabaptists in the sixteenth century, or harsh imprisonment resulting in death, suffered by hundreds of Quakers in the seventeenth century. By the eighteenth century, the Enlightenment had progressed far enough that the usual punishment for religious dissent came to be banishment. As far as is known to us, no member of the Brethren group was martyred for his faith.

"This is not to say that the Brethren did not experience suffering for their beliefs. Two episodes stand out in this respect--the sentencing of Christian Liebe to serve as a galley slave, and the imprisonment of the Solingen Brethren. In each case, there exists a surprisingly well-documented story of the imprisonment and the release. The efforts of the Dutch Mennonites, the Swiss Pietists, and others present nearly classic examples of assistance to those repressed for religious reasons.

"The narrative of the Liebe imprisonment begins in the year 1714, when the Brethren leader made a journey to Bern, in Switzerland. The Bernese government had been trying for generations to stamp out the

Anabaptists. In 1711 there had been a large forced migration to the Netherlands. Some of those who left with this exodus returned to the Bern area, largely owing to the split between two leaders--Jacob Amman, whose followers were the Amish, and John Reist. The Reist faction, which returned, was considered especially incorrigible by the authorities, who decided to send four members of the group to the galleys. This was the situation when Liebe was arrested in Bern.

CONDEMNED TO THE GALLEYS

Christian Liebe Sentenced

Minutes of the Bern City Council.

January 6, 1714.

Memorandum to the honorable members of the Anabaptist Commission. Christian Liebe, the Baptist minister from the Palatinate who came from outside Switzerland into the area of authority of the city council, had to admit that his purpose was to visit the local brethren, to minister, to solace, and to baptize someone if the occasion arose. He was not unaware of the published government prohibition of such activity. Therefore the honorable council and the high council and officials have approved that this foreign minister should not be given any less punishment than the local ministers, who were sentenced two weeks ago. Therefore the council and the mayor have resolved that this Christian Liebe should likewise be sent to the galleys along with the other ministers imprisoned here. They hereby inform the honorable members of this with the friendly request that the above-mentioned should be transferred at the right time to the officials, together with the others. In the meantime, however, they should arrange that he be put with the others.

Also: Memorandum to inform the sergeant of the court of the above with the order to put the prisoner with the others until the appointed date.

Departure Ordered

Secret Minutes of the Bern City Council.

July 26, 1714, in the presence of the Senate.

"Memorandum to the sergeant of the court and to the court clerk. The report has arrived that His Royal Majesty of Sicily is willing to accept the six Anabaptists and thieves condemned to the galleys. After the royal order is received, they will be met at Ouchy on the fourth of next August. Their Graces wish to order you to forge chains on these six persons as necessary, and to transport them safely to Lausanne. You are to send them with an escort of about twelve fusiliers (infantrymen) at the break of day, taking care to go unnoticed. They are then to be turned over to the provincial governor on August 2. For this purpose the leader of the escort is to be given the enclosed passport and the letter to the provincial governor. In addition you are to impress strictly upon the escort and instruct them that these said galley slaves must be safely turned over to the provincial governor on the above-mentioned day with no danger of their escaping. You will know how to take all necessary measures, chaining as well as others, to this end.

AID FOR THE PRISONERS

"Liebe and the others were sent off on the lengthy and painful journey over the mountains. They were taken to Turin to spend the winter, where they were imprisoned in a vault with ninety criminals and vagabonds. They had to do hard labor outside every day.

"However, there were those who interested themselves in their fate. Several Pietistically inclined members of the Swiss aristocracy took up their case. The Mennonites in the Netherlands and northern Germany soon heard of the plight of their brethren and submitted an appeal to the Dutch government, the Estates General. The Dutch Mennonites had for many years assisted fellow believers in countries where there was suppression..." From European Origins of the Brethren

A summary of the rest of the account of these persecuted brethren is not complete without the mention of a man named Nicholas Samuel de Treytorrens. He was a nobleman from Cudrefin, Switzerland, and may have

been a member of the Brethren congregation at Kreyfeld. He took it upon himself to obtain pardon and freedom for Christian Liebe as well as for the four Mennonites imprisoned with him.

De Treytorrens received a letter from Christian Liebe's mother to the authorities at Bern humbly petitioning them for the release of her son. He carried this letter himself to Bern and personally requested that the council release the others along with Liebe. (The Mennonite congregation at Kreyfeld and those in Holland had also petitioned the Dutch government who interceded with the Bern Council for the release of the Mennonites.) For his trouble, de Treytorrens was arrested and imprisoned in Bern as a sympathiser with the Anabaptists. However, his petition was eventually granted by the council, and he was given papers authorizing pardon of the three captives by the King of Sicily who had them in custody on a Sicilian galley. (Two of the Mennonites had died meanwhile.) The condition was that de Treytorrens was banished from Bern and all Switzerland as an undesirable guest. He was given four days to say goodbye to friends and take all his belongings with him. With the papers granting the release, he travelled to Turin, Italy, and was finally able to obtain their freedom after much expense and personal sacrifice.

Christian Liebe returned to Kreyfeld, and there shared in the ministry with John Naas in charge. A dispute arose at Kreyfeld resulting in the migration of Peter Becker and others to Pennsylvania. John Naas withdrew and eventually also sailed to the New World. So the church at Kreyfeld failed with much loss to those involved. Many who were about to join the Brethren were turned away by the strife. Christian Liebe, once so useful, and who had suffered for the faith eventually became a merchant and left the Brethren faith. A more complete account can be read in various histories of the Brethren in Europe. —L.G.

Every word of God is pure: he is a shield unto them that put their trust in him. —Proverbs 30:5

"LESSONS FROM NATURE" SERIES

THE LITTLE LAMBS

A little lad once climbed a fence
To watch some lambs not far away;
He saw they loved to eat, and drink,
And scamper off to skip and play.

He noticed they were peaceable
And hardly ever quarreled or fought;
He saw they were most often quiet
As Mother Sheep had wisely taught.

They seemed to know their shepherd's voice,
And trust him fully day by day;
When danger came, and parents called,
The lambs came running to obey.

Then can't we see why God made lambs--
To teach us all their ways of peace?
Oh, may we find his pastures sweet
And walk in gentleness and grace.

Dear children, may we imitate
The little lambs in days to come;
God does not want his children loud
Or proud or rough or quarrelsome.

Like little lambs, then, let us play
And eat and drink the food He gives;
Let's walk as Jesus teaches us--
For he who heeds instruction lives.

--Stanley K. Brubaker

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NO. 11

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

SONG OF PRAISE

Great God of nations, now to Thee
Our hymn of gratitude we raise;
With humble heart and bending knee,
We offer Thee our song of praise.

Thy name we bless, Almighty God,
For all the kindness Thou hast shown;
To this fair land the pilgrims trod—
This land we fondly call our own.

Here freedom spreads her banner wide,
And casts her soft and hallowed ray;
Here Thou our fathers' steps didst guide
In safety through their dangerous way.

We praise Thee that the Gospel's light
Through all our land its radiance sheds;
Dispels the shades of error's night,
And heavenly blessings round us spreads.

Great God, preserve us in Thy fear;
In danger still our guardian be;
O spread Thy truth's bright precepts here;
Let all the people worship Thee.

Author unknown

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IN EVERY THING GIVE THANKS

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (I Thessalonians 5:18)

This admonition from the Apostle Paul may seem a little unreasonable. How can we be thankful in times when we feel life has more problems and frustrations than it has blessings? In times of sickness, affliction, or even the loss of loved ones, how can we be thankful? Only if we are in Christ Jesus and have the eye of faith directed by the Holy Spirit can we see our place in God's plan and be thankful in all things.

A piece of machinery is only something to take up space and is of no benefit unless it is put to use. Such is the Christian faith. When a believer receives the Holy Spirit through faith, repentance and baptism, he has something that will elevate life to eternal values. In addition to praising and worshipping God, the Christian has the responsibility of witnessing to the world. Christian conduct is one of the most influential means by which we can persuade men of the true value of the Christian faith. In times of crises such as accidents, serious illness, or death the believer has a faith that will sustain him. People who put forth an effort to help and comfort the Christian in such times often find that they in turn receive a strong witness in faith. Certainly we sorrow, but not as the world. How thankful we are that God has something better in store for His people than this temporal life.

Indeed we are thankful for all the blessings which we experience. Our greatest blessing which we have is the atonement which Jesus has made for us in placing us in a favorable relationship to God. It is sobering to consider the suffering our Lord endured so we might have hope of eternal life. Since Satan

tempted man to sin, the victory of God's people has been accomplished so many times through suffering. We must realize that we are engaged in a warfare against the sinful forces of this world. We do not wish to not be a part of the Lord's army, but pray that the Lord will give us strength and wisdom to overcome. For this we are most sincerely thankful.

I know that as a professed Christian there are occasions that I tend to complain and show my dissatisfaction in face of frustrations. I often feel regretful of this, knowing that there is no good witness in letting the carnal nature gain control. But I am thankful that I can learn from experience and with the help of the Lord work toward perfection.

Harvest season has historically been a time of thanksgiving. We live in a time and land where we are blessed with material goods and liberties beyond our capacity to appreciate. An overfed, under exercised horse makes a poor worker. So maybe it is with the Christian--times of problems and trials may be necessary to strengthen our faith. It is not easy to be thankful in adversity, but without the opportunities to exercise our faith we cannot develop a strong Christian character.

If we each would list those things of which we are most thankful, I am sure our church fellowship, Christian homes, the Bible and liberty to exercise our religious beliefs would no doubt head our lists. Let us consider how much more we would be thankful for any of these blessings if we would be deprived of them for a season. Let us be thankful the Lord allows us experiences in life which will strengthen us in the faith and give us a heart and mind that in everything will give thanks.

--Joseph E. Wagner
Modesto, California

Christianity is a life—not a theory—not a philosophy of life—but a serious occupation of our whole existence. Selected by Loraine Bayer from

Words of Silver and Gold

CHANGING STANDARDS

Our country is slowly but surely changing to the metric system. The older ones deplore the change, but the children can think in centimeters and decimeters almost as well as in inches and feet. Moral standards of honesty and purity are fast changing, too. We must face it: we are living in a day of changing standards.

And yet, in a sense, standards are not changing because God doesn't change and neither does His Word. His Word is forever settled in Heaven. It is only man and his standards that change from one locality to another and from one decade or century to another.

Fixed standards of measure are vital in business. It is costly to change a standard; hence, the resistance to the new metric system. The vital character of fixed standards is recognized by the government. Laws regulate and agents certify any measuring device that is used in commerce right down to the scales and yardage meters in retail businesses.

God also has intense interest in fixed, unchanging standards. In the law (Deuteronomy 25:13-16) God gave His people this rule: "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God."

One can just picture the unscrupulous merchant with two standards. When he would buy his goods for trade, whatever it might be, he would conveniently pull out of his bag the heavy weight or the longer measuring stick to be assured of getting full value for his money. When he would sell, out would come the lighter weight or the short measure to be used to give the smallest amount for his full price. Oh, there wouldn't likely be much difference--perhaps

enough to allow for "shrinkage" or spilling. Or somebody might even steal his goods. Thus the unfair merchant would likely rationalize about his unjust measuring devices. God despises this kind of dealing, no matter what size. Proverbs 11:1 says, "A false balance is abomination to the Lord: but a just weight is his delight."

Satan would have us believe that standards are not important. Or he would tempt us to have a double standard--to be one way in a church crowd, and a little less honest or pure or careful in a crowd of worldly people. This is like having two sets of weights in our bag. The poet says:

I want a true regard,
A single, steady aim,
Unmoved by threatening or reward
To Thee and Thy great name.

Knowing some of the aims or intentions of Satan, and knowing some of his deceitful tactics and devices, what form would we expect his temptations to take regarding standards? We would like to consider four areas represented by current statements or slogans that Satan is promoting in our time of changing values.

1. "IT'S NOT ENOUGH TO MATTER."

Stealing is stealing, no matter how small the amount involved. Some reason that goods or tools taken from a large corporation or from the government is not the same as stealing from an individual or a friend. Here no one would feel the loss, so what difference does it make? The government will never miss the small amount of income tax if I fail to declare all my income or list more deductions than I am entitled to. Perhaps some would think: "We are entitled to higher wages, so we'll just make it up by using or taking some of the company materials." With God the amount is not the issue. The issue is the principle lived out from the heart in the daily life.

We cannot afford to be careless in matters of principle. God sees our hearts. How awful to let a small

amount, a few dollars or even a few thousand dollars, keep us from God's favor. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36)

2. "IF IT FEELS GOOD, DO IT."

This attitude appeals to our physical pleasures. After all, we may reason, afflicting the body or "asceticism" is not the way to Heaven. But neither is indulging in all the desires and gratifications of the flesh. This attitude may have more influence on our lives than we care to admit. I have heard men of our time say that in their youth, they would take any job that was honest and brought wages. Today youth are encouraged to choose only a job in which they could be entirely happy and really enjoy. There is wisdom in choosing work for which we are well suited, but like other good things, this can be abused and misused. We may, if we follow our own desires, conclude that any form of hard work or confining, monotonous activity is not for us simply because we don't enjoy it.

This slogan is probably most dangerous, however, when it is applied to morals. It says that anything is right if it is enjoyable. It fits not at all with the words of Jesus (Luke 9:23): "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

3. "A THING IS ONLY WRONG IF IT HURTS SOMEONE."

If it hurts someone, of course it is wrong. But this is a sly way of getting around God's standard. The idea promoted is that any act may or may not be wrong depending on the circumstances. It is called "situational ethics", and it is Satan's standard, not God's. Under this reasoning, the small thefts and cheating mentioned in statement one would be allowable. With this reasoning, what God calls adultery would be wrong only if someone got hurt. With this reasoning one so-called educator approved his students'

copying work from each other as a means of learning. But God's standards of right and wrong do not hinge on man's feelings about them, or on whether or not someone is hurt. In the end, those will get hurt who violate God's standards.

One Christian school authority has the slogan, "We must do right because it is right to do right."

4. "MAN IS BASICALLY GOOD AND IF LEFT ALONE WILL COME OUT ALL RIGHT."

Man is not basically good. Since the fall in Eden, we desperately need the Redeemer to work in us a new nature that is good. Without Him we are ". . . born unto trouble, as the sparks fly upward." (Job 5:7) Without Him, Isaiah says (64:6), "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Much as we might like to think that the world is better for our having lived in it, such is not the case according to God's Word. Paul writes that ". . . in the last days perilous times shall come." (II Timothy 3:1) And in 3:13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." No, the world will not reform; man is not good of himself. Only God can change the hearts of those who are yielded to Him.

Modern progressive education theorizes that children will choose what is best for them if they are not forced or inhibited. But this is proven wrong by actual trial. Children choose the easy, enjoyable way, the easy courses in school. They need vitally the training that godly parents can give.

In a world of changing standards and disintegrating values, let us as Christians stand firm on the foundation Jesus Christ. He is the same "yesterday, today, and forever." --L.C.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

—James 1:17

THE FRUIT OF THE SPIRIT

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." (Galatians 5:22-26)

The fruits of the Spirit are like fruits on a tree. I trust we all want to grow the fruits of the Spirit.

The first and most beautiful fruit is love. There are many passages in the Bible on love. I John says "love is of God. . ." God loved this world and sent His Son to rescue it from sin. God instructs us to love each other like He loves us.

Joy is the next fruit. If a person has joy you can almost see it bursting from every word and action. Nehemiah says ". . . the joy of the Lord is your strength." I hope I can have this bright fruit.

Another fruit is peace. If a person surrenders his life to Christ there is peace in his heart. Hebrews 12 says to "Follow peace with all men. . ." I believe that this is part of our nonresistant stand.

Longsuffering means patience. Patience is a virtue everyone must have when someone crosses his path. We could lose our temper, but that is not having patience. Nor would it be obeying the passage in I Thessalonians, "be patient toward all men."

Another necessary fruit is gentleness. Some men I know have extra large hands but these same hands are very gentle. I admire gentle people. They do not nag or fight. I wish I could have more gentleness.

Goodness is another gem. When parents tell their children to be good, they want them to behave and have respectable conduct.

Faith is the substance of things hoped for; the evidence of things not seen. Sometimes when our loved ones are away we must have faith and trust God to take care of them.

Meekness is the ornament of a great price in God's sight. A meek person is an humble person. Some big people are very humble. I admire these people and strive to be like them.

Temperance is the last but not least fruit. If a man has temperance he will not go overboard in anything. If we do all to the glory of God as Paul says in Corinthians we will not exaggerate anything because God does not want us to. Use temperance in eating.

The last half of the passage says that if we have crucified or given up the deeds of the flesh we are Christ's and Christ is ours. We are to live and walk in the Spirit. We are not to desire glory we don't deserve, nor provoke or envy one another.

Written for a "Language Arts" assignment in school,
Rosanna Cover
Tuolumne, California

Praise ye the Lord! 'tis good to raise
Your hearts and voices in His praise;
His nature and His works invite
To make this duty our delight.

He formed the stars, those heavenly flames,
He counts their numbers, calls their names;
His wisdom's vast, and knows no bound,
A deep where all our thoughts are drowned.

Sing to the Lord, exalt Him high,
Who spreads His clouds along the sky;
There He prepares the fruitful rain,
Nor lets the drops descend in vain.

He makes the grass the hills adorn,
And clothes the smiling fields with corn;
The beasts with food His hands supply,
And the young ravens when they cry.

His saints are lovely in His sight,
He views His children with delight;
He sees their hope, He knows their fear,
And looks and loves His image there.

Isaac Watts (1674-1748)

FOR GRATITUDE, NOT FOR GRANTED

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. —Eph. 5:20

Gilbert Keith, in telling his life story, speaks of his coming out of confusion to joy in that he "took life for gratitude, not for granted." He refused to whine and repine because there was so little good: he relished and lived for the good which existed.

"It is better to have too much gratitude in life than too much caution and calculation," says Erick Routley. Gratitude is central in our Christian faith. It is a poor prayer that is not permeated with praise. It is a dismal day which does not delight in God's goodness. It is a thoughtless life which does not radiate with thanksgiving.

In the old Anglo-Saxon language thankfulness means thinkfulness. It takes thought to be thankful. Otherwise we take blessings for granted. Too often we accept our blessings along lines which can easily be recognized and explained. After all, we worked hard; it was our money; we had the foresight, wisdom, and ability. We are industrious and had good luck. But what do we have that we have not received?

It is difficult to know which is harder on us—prosperity or privation. Some say the rich are more likely to go wrong than the poor. Jesus warns that abundance often leads to self-sufficiency, self-indulgence, and self-complacency. Abundance often makes us hardhearted. We take our blessings for granted.

Poverty, on the other hand, can lead to self-pity, to jealousy, to envy, and even to bitterness.

Some time ago someone looked up the words "gratitude" and "appreciation" in a literary concordance. What author do you suppose had the most reference to gratitude and appreciation? It was not a millionaire, or healthy person, or one who knew no sorrow or trouble. The longest list was from a man who spent most of his life on a sickbed, wrecked by hemorrhages, and who died when he was forty-four. He was the one who wrote:

"The world is so full of a number of things,
I'm sure we should all be as happy as kings."

Paul writes, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6,7)

By John M. Drescher in the Gospel Herald

IT MATTERS NOT

It matters not that I can't see
What lies in store through life for me.
It matters not that wind and rain
Might lie in wait to cause me pain,
Or that the roads ahead be steep
And water that's beyond them deep.

It matters not that I don't know
Ahead of time what life will show,
For there is one with grace divine
Who's placed His hand on top of mine.
And He knows well this road I trod;
He walked it once, this Son of God.

And so He leads me through it all
And picks me up whene'er I fall
And sets me on the path that's straight,
That leads me to the golden gate.

So if you're tempted to worry sore
About what life may have in store,
Don't be upset that you can't tell,
For God's the Guide and He knows well.

By Michelle Richards
Selected by Rachel Bowser

CO-OPERATION

"Help one another," the snow-flake said,
As they huddled down in their fleecy bed;
"One of us here would not be felt;
One of us here would quickly melt;
And I should be gone ere noon today;
But nestle together close to me
And then, what a big white drift we'll see."

"Help one another," the maple spray
Said to his fellow leaves one day;
"The sun would wither me here alone
Long enough ere the day is gone;
But I'll help you, and you help me,
And then what a splendid shade there'll be."

"Help one another," the dew-drop cried,
Seeing another drop close to its side;
"The warm south breeze would dry me away,
And I should be gone ere noon today;
But I'll help you, and you help me,
And we'll make a brook run to the sea."

"Help one another," a grain of sand
Said to another grain just at hand;
"The wind may carry me over the sea,
And then, Oh! what will become of me?
But come, my brother, give me your hand,
We'll build a mountain and there we'll stand."

Author unknown

Selected by Jean Martin

God either changes the circumstances about which a person prays, or He changes the person himself by providing him with resources with which to overcome those circumstances. In either answer, the power of God and the efficacy of prayer are clearly demonstrated.

Selected by Susie Sell

HISTORICAL

As we conclude our brief selections of history of the Brethren in Germany, we would mention only a few more men who figured prominently in this movement. Alexander Mack Jr. recorded the following:

"From time to time, the Lord awakened several co-laborers during these seven years, and sent them out into the harvest. Among these were: John Henry Kalckloser from Frankenthal; Christian Liebe and Abraham Dubois from Eppstein; John Naas and others from Nordheim; and Peter Becker from Dudelsheim. To these associated themselves John Henry Traut and his brothers, Henry Holzappel, and Stephen Koch. Most of them went to Krefeld during these seven years (1708-1715). However, John Henry Kalckloser and Abraham Dubois went to Swarzenau, as well as George Balthasar Gansz from Umstadt, and Michael Echerlin from Strasburg." (From European Origins of the Brethren, by Donald Durnbaugh)

All these men had interesting stories, no doubt. However, we include here only a brief account of Abraham Duboy and a few others from History of the Brethren by Martin Grove Brumbaugh.

ABRAHAM DUBOY

Abraham Duboy was an eminent preacher both in Germany and in Pennsylvania. He was born at Epstein in 1679, was brought up in the Presbyterian (Reformed) faith, and joined the church in the Marienborn district in 1712. Three years later, owing to persecution, he fled to Schwarzenau and was here called to the ministry, as assistant to Elder Mack. He had a great love for the founder, and when, in 1729, Alexander Mack came to America, Brother Duboy resolved to accompany him. This, for some reason now unknown, he did not do. In 1732, however, he took passage on the ship Pink John and William, of Sunderland, Constable Tymperton, Master, from Rotterdam, and landed at Philadelphia, October 17, of the same year.

He resided some years on the Perkiomen Creek in Montgomery County, Pennsylvania. In 1738 he was called to the Great Swamp congregation, where he remained a faithful preacher until death claimed him, March 21, 1748.

He never married. He was a modest, zealous and earnest man. Like Koch he had a number of remarkable visions. Among these was a strange presentiment of his own death. One morning when he arose he informed the family with whom he lived that the time of his departure had come. He dressed himself in a shroud which he had prepared for the occasion, and asked the family to join with him in singing Johann Arndt's beautiful hymn: "Nun fahr ich hin mit Freuden, ins rechte Vaterland," etc.

After the singing he delivered a fervent prayer and, reclining on a couch, he quietly breathed his last.

OTHER GERMAN PIONEERS

Lack of space precludes a fuller discussion of many of the earliest Brethren, who have largely influenced the development of the church.

Among the first members at Germantown was John Henry Traut. He was a member at Creyfelt, and was active in the work of the church. He came with Peter Becker's party in 1719.

On the first missionary tour in America Henry Traut was a leading spirit. He was, next to Peter Becker, the leader of the members, from which fact, combined with other evidences, I am inclined to believe he was a deacon of the church. He accompanied Stephen Koch on an important mission in 1727; for an account of which see life of Koch. He lived a quiet, godly life, rich in deeds of love, and died January 4, 1733. His loss was deeply felt by the entire congregation.

Heinrich Holsapple, George Balser Gautz, Jeremiah Traut, Balser Traut, and John Jacob Price are also among the worthies of the early church. Brother Price was an active preacher in Germany, traveling with John Naas. They were successful missionaries. Brother

Price came to America with Peter Becker's party, was at the first love feast, and, in 1721, settled on a large tract of land on Indian Creek in Lower Salford Township in Montgomery County, Pennsylvania.

This Jacob Price is the father of all the Prices in the Brotherhood. His family has been a remarkable one. Many of them have been and are preachers of ability in the church. Their history is interwoven with the activities of the Brotherhood from its beginning. A fuller account of them will be found in subsequent chapters of this volume.

All in all, these early leaders were godly, fearless, able men. Most of them were not only preachers of power but writers of important works and composers of fervent hymns. They took the infant church to their hearts, transported it to the free soil of Pennsylvania, and planted it far and wide in the hearts and lives of their children and of as many others as their limited opportunities in a wilderness would permit. They did their work, and did it well...

BAPTISM

We of the Salida Congregation rejoiced greatly when another precious soul, Chris Crammer, was received into our fellowship October 25 by a public confession of faith in Jesus Christ and Holy Baptism. May he be faithful and helpful in the Kingdom of God.

—Joseph L. Cover

BIRTH

ROYER - A daughter, Bethany Kay, born October 25 to Tim and Linda Royer of Goshen, Indiana.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

—I Corinthians 15:57

"LESSONS FROM NATURE" SERIES

VISION

One of the most fascinating parts of all God's creation is our sense of seeing, or "sight". Think how amazing it is that we can see something a great distance away and form an image of it in our mind. It may be something dangerous, such as a bridge washed out in our path ahead. Or it may be something we desire, as when we are hunting for wild mushrooms or raspberries. It may be a friend we love, someone we have not seen for a long time, glimpsed in a crowd. Our vision brings our friend's face closer and closer until we can talk together.

When God was inventing the various animals, birds, insects, fish and other wonders of the earth He was amazingly creative with their vision. Some birds of prey have surprisingly keen vision--they can soar a mile above the earth and see the movement of a small rodent in the grasses below. Many insects have multiple eyes, called compound eyes filled with thousands of tiny lenses. Animals like the cottontail rabbit have eyes that see in different directions to help them see any enemies that might be approaching, but cannot be focused together on one object as our eyes do.

What a privilege we have that God gave unto man some of the best eyes of all--eyes that can focus clearly on something a few inches or many miles away, and see it in full color. But to man was also given the best vision of all: spiritual vision. Through faith we can see God making the earth long ago, and Jesus coming for His people in great glory to take us to God. What a privilege, to see invisible Truths so clearly!

--Stanley K. Brubaker

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

AND HIS NAME SHALL BE CALLED WONDERFUL

"His name shall be Wonderful." This Babe for whom,
Even in village inn, there was no room?

The lowing of cattle was His lullaby,
Though caroling angels were thronging the sky.

"His name shall be Wonderful." This little Lad,
Living so simply, and so plainly clad?

"His name shall be Wonderful." This Carpenter,
Known from His childhood by each villager?

"His name shall be Wonderful." Spat upon, shamed,
Tortured and crucified—how is He named?

Wonderful, Counsellor, Mighty God,
He who one dark day Golgotha's road trod?

His name shall be Wonderful—Jesus, God's Son!
God's Word has promised, and it shall be done!

Not meek and lowly, despised among men,
This same Lord Jesus is coming again...

With clouds and great glory, to reign here below,
And all men shall praise Him, and each knee shall bow.

From ocean to ocean His name shall be heard,
Wonderful name of our wonderful Lord!

By Martha Snell Nicholson
Selected by Susie Wagner

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IF CHRIST HAD NOT BEEN BORN

Sometimes we let our minds run into the realm of "what might have been". We speculate into the area of the unknown and unknowable. Generally speaking, this is not good--unless we let the "what might have been" thoughts teach us to appreciate "what really is".

Historians ponder over what might have been if the Moslems had not been defeated at Tours, France, in 732. Might all Europe have become Moslem? Or what if the Spanish Armada had not been defeated by the English and the storms in 1588? Might the Spanish have gained further power and spread Catholicism's control and the Inquisition even into the English world? These questions need only the answer that God has His hand in history.

The question we would like to present here to help our appreciation of God's control is, "What if Jesus had not come?" What if there had been no Baby born in Bethlehem, no Christ to heal, to save, and to deliver? As we look into this and other questions, may we see the power of God in perfect control. May we see this power and His infinite mercy moving in behalf of His people--all those who will accept His grace.

Galatians 4:4,5 says, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." If Jesus had not been born, it would have to mean there was no "fulness of time" and no prophecies foretelling such a time and such a One. Isaiah could not have cried in an ecstasy of joy, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9:6)

Mankind could not have had the promise back in Eden that the seed of the woman would bruise the serpent's head. Zechariah could not have proclaimed, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zechariah 9:9) Isaiah could not have written, "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem." (Isaiah 52:9) In fact, there could have been no joy and no hope.

After Jesus was born and was grown to manhood, what if He would not have won the victory at Calvary? What if He would have shrunk from draining the cup that was given Him to drink? We might speculate that the life, the comfort, the pleasure of the Son of God was worth more than all the souls in all the world, and He should not have had to die. But this very fact, this very worth of His, is what made it possible for Him to redeem men and save them to the uttermost. This value of His life and the love of the Father for Him made most significant His words and the fulfillment of them when He said, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. . . Lo, I come to do thy will, O God. . ." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Hebrews 10:5,9,10) If Jesus had not died, this will of the Father would not have been accomplished; the peace from God to man would not have been made. And if man could have existed this long, the way to the Father would not be open and there would be only condemnation, despair, and eternal loss.

After Jesus was born and grown, after He suffered and died on the cross, what would be if He had not risen? There were evidently some who lived in Paul's time, and perhaps some today as well, who claimed to believe this very thing. They claimed that there was no resurrection. Paul counters this unbelief with some "if" thoughts of his own. He writes in

I Corinthians 15:12-20, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."

Yes, Jesus was born into the world in a Bethlehem stable. Yes, He won at Calvary; He drank the cup of suffering, humiliation, rejection, and death. Yes, He rose again and lives and reigns forever. We do not need to know what might have been, but we do need to appreciate our gracious, blessed Lord and yield our lives to Him. We need to know and confess that without Him we are lost, and only by Him can we be saved.

--L.C.

He looks, and ten thousands of angels rejoice,
And myriads wait for His word;
He speaks, and eternity, filled with His voice,
Re-echoes the praise of the Lord.

PRAYER

Prayer is a vital part of our Christian walk, for we must feel our need and dependence upon our Heavenly Father and realize that without Him, we can do nothing.

Jesus has come, suffered, bled, died, and risen again for our justification and is even now at the right hand of God, interceding and pleading on our behalf. (Praise the Lord!) "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

(Hebrews 4:16)

Jesus, through His ministry, has shown us He is a kind, compassionate friend. He desires us to cast all our cares upon Him, to trust Him as a child would trust a loving parent, with a perfect trust.

Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (I John 3:22) ". . . Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." (John 16:23,24) "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (James 1:6,7)

Our motive and attitude is very important. We should pray to be in the will or mind of God, as Jesus showed us the example: "Not my will, but thine, be done." And as we pray often: "Thy will be done in earth, as it is in heaven." In James we read, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3)

There are conditions that can hinder our prayers. In Psalm 66:18 we read these words: "If I regard iniquity in my heart, the Lord will not hear me." Again in Proverbs 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

But if we love the truth, hunger and thirst after righteousness, and are pure in heart, then ". . . His mercy is on them that fear him from generation to generation." David said a long time ago, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." (Psalm 42:1)

We all have our weaknesses, and it seems so easy to make the same mistakes over and over again. Why not pray in faith believing and ask God to help us to be

overcomers. Perhaps impatience is a problem we have. We should persist in asking for help to overcome, and if we mean business with the Lord, He is faithful, and His promises are true. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:4,5)

There is power in Jesus. Praise His Name! There are many things the Scriptures teach us to pray for. Here are a few: ". . . Men ought always to pray, and not to faint." (Luke 18:1) "Watch and pray, that ye enter not into temptation. . ." (Matthew 26:41) "Pray without ceasing. In every thing give thanks. . ." (I Thessalonians 5:17,18) ". . . Pray for them which despitefully use you, and persecute you." (Matthew 5:44) ". . . I will pray with the spirit, and I will pray with the understanding. . ." (I Corinthians 14:15) "Is any among you afflicted? let him pray. . ." (James 5:13) If any of you lack wisdom, let him ask of God. . ." (James 1:5) "I exhort therefore, that . . . prayers be made for all men." (I Timothy 2:1) ". . . The effectual fervent prayer of a righteous man availeth much." (James 5:16)

In Christian love,
Kenneth Garber
Hughson, California

BAPTISM: WATER AND SPIRIT

What is Christian baptism? Is it really required of us? Some denominations have stopped practicing this ordinance. In one way or another they have explained their way out of it. But really, is there an honest way to avoid it?

The more we study the Scriptures, the more we are convinced that baptism is indeed necessary for eternal life. Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." (John 3:3) This is a statement that many persons don't understand.

Like Nicodemus, they reply, "How can a man be born when he is old?" Notice that Jesus, in answering the question, added to His earlier statement: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (v. 5) Here Jesus Himself teaches that the water is part of being born again. Let's study this a little closer.

Mark has recorded that Jesus once said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16)

Look back also to the Flood, where God immersed the world in water to get rid of the wickedness that had been flourishing. Only eight souls believed that God meant what He had said. By their obedience, God was able to save them from destruction by the water. They were not baptized, for the water did not touch them. Likewise, it's not the water that saves us, but it's what God has put into the water; not the washing power, but the power of obedience. Peter confirms this when he writes, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good (obedient) conscience toward God,) by the resurrection of Jesus Christ." (I Peter 3:21)

John the Baptist performed the first recorded baptism by man. He said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." (Matthew 3:11) We are then told that Jesus was baptized in Jordan (Mark) and that when he came up out of the water (Matthew) ". . . lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. . ." (Matthew 3:16) Here is an example of Scriptural baptism, including both water and the Holy Spirit. Jesus' baptizing with fire was yet to come, and was literally fulfilled on the Day of Pentecost when He poured out the holy Comforter (the Spirit) upon the disciples and saints at Jerusalem. "And there appeared unto them cloven tongues like as of fire, and it sat upon each

of them." (Acts 2:3) Surely fire is a fitting symbol of being "born again of water and of the Spirit," for the Spirit is like a refining fire burning in the heart of every true believer, purging that which is harmful to the new creation.

Now, we have seen that John's baptism was unto repentance. According to the original Greek, this simply means "a change of mind" and is synonymous with what the Apostle Paul declared in his writing to the Romans: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (5:10) Reconcile also means "to change thoroughly from". We must change thoroughly from our world-conscious mind, which was full of sin, to a spiritually-minded new man, wanting to obey God.

WE MUST SUFFER AND DIE WITH CHRIST! Do we realize what this means? Can we feel the way Christ must have felt before He was crucified, when He was in the Garden of Gethsemane? Peter, James and John found it hard to suffer with Him and pray; they kept falling asleep. But Jesus' suffering was so great that God sent an Angel to strengthen Him. He was in such agony that His sweat was like great drops of blood! He fell on His knees, overcome with grief and agony, immersed in sorrow, saturated with sweat like great drops of blood. Before this, Jesus had told His disciples, "I have a baptism to be baptized with; and how am I straitened (pained) till it be accomplished!" (Luke 12:50)

And we know it was accomplished according to God's plan, but not without real pain. Somehow we are to experience this pain with Him and should be able to say with Him, "My soul is exceedingly sorrowful, even unto death."

The next steps of Jesus' baptism are His death and burial. Simon of Cyrene carried His heavy cross, and Jesus followed it up to Golgotha. There He was nailed to it, a nail through each hand and foot. There He was, with a crown of thorns, being mocked, the precious Son of God! There He hung for the souls of all

mankind, that their sins might be forgiven and that they might acquire eternal life! "And he bowed his head, and gave up the ghost." (John 19:30)

Joseph and Nicodemus then took the body of Jesus and wound it in linen clothes and laid Him in a new sepulchre in a garden where no man had ever been buried. (John 19:38-42) And so it is we have another example of an immersion, or "being put into".

Now we come to that great memorial hour, when, on the first day of the week, Mary Magdalene finds the sepulchre empty! Yes, He has risen, as He had said He would. This is the Resurrection, wherein lies the faith and hope of the child of God. This is the last step of Jesus' baptism; now His pain is gone; His work has been accomplished! He is risen from the dead, in new and eternal life---a resurrection which water baptism also represents. The Apostle Paul explains this to the Romans as follows: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Romans 6:3-11)

We see, then, that we would be hazarding men's souls to say that water baptism is unnecessary. Jesus was baptized. His apostles commanded baptism and baptized literally thousands of His followers. Study Acts 2:38, 2:41, 8:12 and 26-39, 9:18, 10:47-48, 16:

30-31, and the many other records of the early church's practice and teaching on this important subject. It is through the obedience of water baptism that we receive the baptism of the Holy Spirit. Christ is our example. After He had been baptized by John, the Spirit came down in the bodily shape of a dove. Undoubtedly we acknowledge the Spirit before we are baptized and are willing to accept Him; but we must be baptized of the Spirit. Christ had to die before He arose in the form of the Spirit. Likewise, we die with Him (water baptism) before we arise out of the water (born again) and are saturated in the Holy Spirit. Thus the two-fold baptism is complete. (See Acts 2:38)

We have the example of Jesus; of the apostles; the answer of a good conscience toward God; proof that primitive Christians obeyed the command. We believe that Christ meant it to be literally observed when He commanded: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. . . ." (Matthew 28:19,20) (To be continued)

By Ronald L. Cable
Goshen, Indiana

GIFT TIME

Time of gifts is every day;
Smiles are nice to give away.
Kindly deeds are welcome, too;
Words make gifts if glad and true.

Let gay songs fill the air;
Pleasant thoughts send everywhere;
Give thanks always; you will see
Earth's a better place to be
If these gifts are scattered round
Where you're sure they will be found.

Submitted by Mary Ellen Lavy

O HAPPY DAY

O happy day when far away
The joyful praises ring,
When peace on earth at Jesus' birth
Proclaims the coming King.

When shepherds gaze as angels praise
In glory-lighted sky;
While Jesus lay near breaking day,
Sleeping without a cry.

The guiding star was seen from far
As wise men travelled long,
From far-off land 'cross desert sand,
Of winds and tempests strong.

Choice gifts they bring unto Christ King
And Lord of Lords to be;
To Him they bow, and happy now,
Their Saviour Christ to see.

We praise Him too, and long to view,
To see Him face to face,
Who died that we might happy be
In far-off happy place.

O to be there with angels fair
And loved ones tried and true;
Happy to meet in life complete,
Where all things are made new.

Joseph I. Cover (1967)

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BIRTH

BOWSER - A son, Justin Ray, born December 10 to Allen and Rhoda Bowser of Collins, Mississippi.

HISTORICAL

BRETHREN LEADERS IN AMERICA

PETER BECKER

First in the long procession of good men, led of God and called his ministers in the church in America, stands pious Peter Becker, who joined the church in Creyfelt, Germany, in 1714. He came from Dillsheim, where he was born in 1687. When the unfortunate division occurred at Creyfelt, Peter Becker stood for moderation and for Christian charity. Saddened at the unexpected action of Elder Libe, he gathered a few pious families around him and prepared to sail to America.

Just what led him to come here is not known. But it is undoubtedly true that the active efforts of the Frankfort Land Company, of which Francis Daniel Pastorius was agent, to bring good German families to Pennsylvania, was the immediate cause of his choice.

Creyfelt was a refuge for Mennonites. Penn had converted many of these to the Quaker faith on his famous missionary journeys to the Palatine and Holland in 1672 and in 1677. As early as 1683, Germantown was a German settlement. It was here, in 1688, that Pastorius, the Up de Graffs and Hendricks presented the first protest against slavery in America. The prospect of living with these men no doubt was a determining factor. They came to Germantown in 1719. This is the first body of German Baptist Brethren or Dunkers in America.

They had a stormy passage. The horrors of the sea were emphasized by the memory of troubles at Creyfelt, and this was augmented by the wretched sufferings of the members, owing to the miserable accommodations afforded for the voyage. . .

To Peter Becker God gave the care of his cause in America, and from the organization of the congregation at Germantown to 1758, when he piously fell asleep, he was a true and faithful shepherd of God's sheep. Of his relations to the Germantown congregation I have

already written. He was a weaver by trade, and owned twenty-three acres of ground in Germantown. This land he cultivated in cereals and in flax. In 1720 he had for an apprentice the afterwards famous Conrad Beissel. Beissel lived in Becker's house for one year; then left for the Conestoga country, and then eventually Peter Becker baptized him and made of him the head of the Conestoga church.

Peter Becker was married to Anna Dorothy Partman, and their children have many descendants among the churches in eastern Pennsylvania. In 1747 he removed to the Skippack and spent his last days in the home of his daughter Mary, then the wife of Rudolph Harly. His other daughter, Elizabeth, was married to Jacob Stump. Here he was happy. This congregation on Indian Creek was the home place of worship of the Prices and others who were dear to him. On the very spot where he frequently preached now stands a new house--the home of Abraham H. Cassel, the antiquarian, and one of his descendants.

Here he died on March 19, 1758, rich in years and richer in good works. He was buried in the old graveyard near by, and a simple sandstone with the inscription, "Anno 1758, P. B.," marked his grave.

This gravestone was so small that it finally sunk beneath the sod and the grave was unmarked and almost forgotten. To Abraham H. Cassel, his old aunt pointed out the grave, explaining that she was perhaps the only person living who knew its location. Soon after that she died. Brother Cassel was the sole custodian of the sleeping place of our first American preacher. Years rolled by and typhoid fever seized upon the aged Christian. In his sickness he remembered that he alone knew of the exact spot where Peter Becker was buried. On his sick-bed he made a solemn vow to God that if his life were spared he would, at his own expense, erect a fitting memorial over the grave. God was good to him and in due time he was well. Then the order was given and a beautiful Carrara marble stone was prepared and fittingly engraved. When the workmen under Brother Cassel's direction dug the soil away to

set the stone, their picks struck an obstacle,--a rough old sandstone. It was removed to enable the new stone to be securely set, when, wonderful to relate, the old gravestone was brought from beneath the sod! The inscription was plainly cut, and by the side of the new now stands the old stone which for a hundred years had been lost. Surely the hand of God was in this! Now we know of a surety the final resting place, and over it is this loving memorial.

From A History of the Brethren,
p. 191-197

By Martin G. Brumbaugh

WE SEE JESUS

We see Jesus by the wayside,
Healer of the suffering crowd,
In the temple, through the wheatfields,
And in Jordan's waters bowed.
As a Teacher of glad tidings
From the mount and by the sea,
As a joyous Guest in Cana
And in grief at Bethany.

Here on earth we sometimes see Him
In a song or lesson taught,
In a sorrow borne with patience,
In a lovingkindness wrought.
We see Jesus in the lovely,
In the holy, just, and good,
In a life of consecration,
And in ties of brotherhood.

We see Jesus on Golgotha
Tasting death for every man,
Then we see Him crowned with glory,
Sealer of redemption's plan.
Though we see Him now but dimly,
Veiled by time and fleeting things,
We shall see Him crowned with glory
Lord of lords, and King of kings.

Miriam E. Hanson Dayton, Ohio

THE GREATEST VICTORY EVER WON

The greatest victory ever won
Is the victory of God's Son,
When Jesus Christ came down to earth,
When the virgin gave Him birth.

The greatest victory ever won
Is the victory of God's Son,
When Jesus did the devil meet,
And the temptor did defeat.

The greatest victory ever won
Is the victory of God's Son,
When Jesus gave His life for sin,
When He died for fallen men.

The greatest victory ever won
Is the victory of God's Son,
When Jesus from the grave did rise,
To win life's eternal prize.

The greatest victory ever won
Is the victory of God's Son,
When Jesus did ascend in love,
To His Father's throne above.

The greatest victory ever won
Is the victory of God's Son
When Jesus comes the saints to call,
He will raise and bless them all.

Thank God for the great victory
Jesus won for you and me;
Thank Christ for the power to win
Victory over death and sin.

Hollis Flora
Greenville, Ohio

"LESSONS FROM NATURE" SERIES

OUR OCEAN OF AIR

Did you know you live at the bottom of a huge ocean, one that is hundreds of miles deep, and covers the entire earth? Warm and cool currents continually change the temperatures where you live. And as you look around you, you can see many strange and amazing creatures "swimming" through this ocean, or walking and crawling along on the ocean floor.

We live in an ocean of air. Without it, we would gasp for a few minutes, struggle, and die. Animals, birds, insects--even fish--need oxygen to continue living. God has wisely made the atmosphere around the earth to be rich in oxygen, having enough but not too much, and He has covered the earth with this precious substance. We cannot see air, we cannot smell it, or taste it, but we know it is there. We usually don't even think about it except when strong currents of wind show their force against swaying trees. Yet air is here, wherever we go. Up on the highest mountains or down in the deepest caves, we will find that air is there too.

God is like air in many ways. He is present everywhere, filling Heaven and Earth. Psalm 139 teaches us that God knows where we sit, lie down, and stand up. He knows every path where we walk. He even knows our thoughts. He is in front of us, behind us, and there is no place we could go, even into Hell or the depths of the seas, to hide from God.

What a blessing that God, like air, is with us; for without Him we would surely die. Hour by hour He showers the blessings we need upon us. Praise Him.

--Stanley K. Brubaker

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